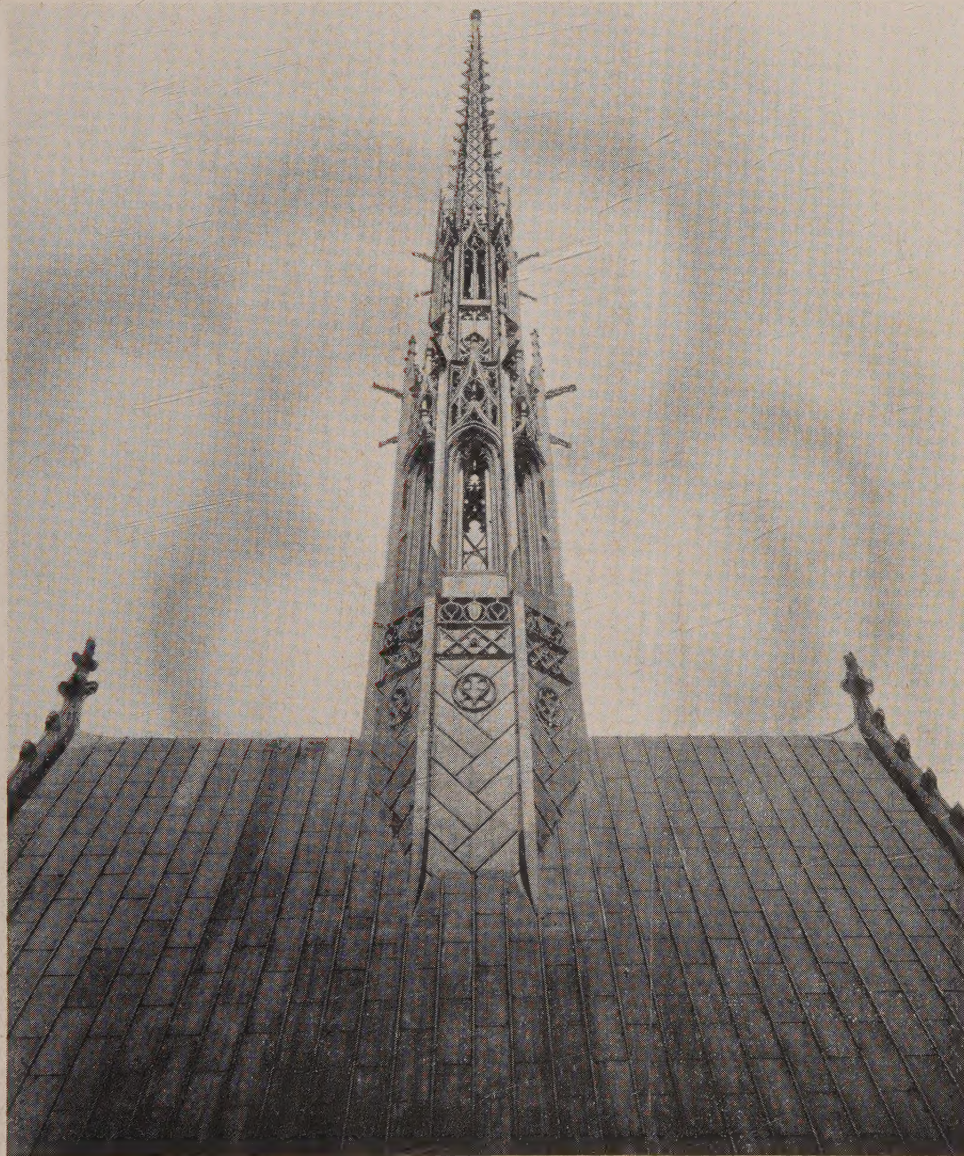


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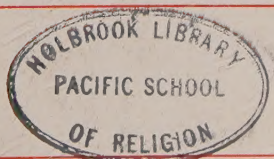
CHURCH MANAGEMENT



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VOLUME XXIX
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My dear Mr. Lawson:

As Superintendent of the East Pennsylvania Conference (UB) of the Evangelical United Brethren Church I want to thank you and your Staff for the excellent manner in which you guided the financial campaign of our First Evangelical United Brethren Church, Palmyra, Pennsylvania. The goal of \$200,000 seemed a large sum of money to raise in one congregation. The vision, and the fine organization effected under your leadership brought success.

It was my pleasure to meet Mr. E. E. Staudt, and watch him in action the final afternoon when the campaign was launched. He did a fine job. I truly believe that the work of your organization played an important part in the entire effort. The Pastor, Doctor H. C. Hollingsworth, Mr. H. R. Seltzer and his committee, as well as the host of consecrated workers who canvassed the membership deserve sincere commendation for their devoted service.

The generosity of the membership is thrilling. We thank God for his guidance and help through the effort, and pray that as the program develops great blessing may come to Pastor and people, and the entire community may feel the impact of this spiritual and financial victory that has come to this people. I remain,

Fraternally yours,

D.E. Young
Conference Superintendent

For complete information, write Dept. Z-4

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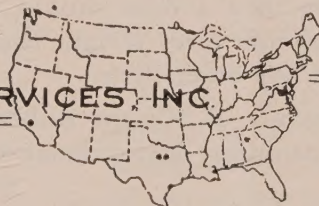
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Selected Short Sermons

by Earl Riney

Pride is one of our greatest temptations.

* * *

The GREAT in the Bible lived close to God.

* * *

* Christ combined firmness with mercy

* * *

Jesus addressed his messages more to men's wills than their minds.

* * *

Often we find our peace by seeking the welfare of others.

* * *

There will be no segregation in heaven, national, racial or social.

* * *

Arrogant people only make friends with those who are inferior.

* * *

The Cross is a tragedy without the Resurrection.

* * *

Right reading is a fountain of wisdom.

* * *

Mental health means no emotional maladjustments.

* * *

Judgment should not wear out but improve with use.

* * *

"Thank you" is appreciated when it sounds sincere.

* * *

Be moderate applies to eating and language as well as liquor.

* * *

One key to personal magnetism is sympathetic listening.

* * *

Make personality a study.

* * *

A few people are happiest when they make others miserable.

* * *

A common spiritual purpose among the congregation offers new hope for a church.

* * *

We learn from the Bible; that the awfulness of human sin is something that on the Cross came between Jesus and the Heavenly Father and caused the Son to cry out in despair.

* * *

It is possible to become too tolerant

* * *

Love, kindness and forgiveness may be reflected in our everyday living.

* * *

One way to lose a husband is to discuss his faults with others.

* * *

Life never forgives indolence.

* * *

The welfare and happiness of our homes is of greatest importance.

CHURCH MANAGEMENT

Edited by William H. Leach



VOLUME XXIX
NUMBER 7
APRIL, 1953

Familiarity Breeds Respect

IT has always been difficult for me to believe the old adage, "familiarity breeds contempt." Many of the people whom I honor most are friends of years. I know them fairly intimately. I am familiar with the capabilities and their limitations, their ingoings and their outgoings. But the result has been respect and honor.

Perhaps the adage was created by a perfectionist. He found his ideal person only to discover that he was made of flesh and blood. Disgust followed admiration. Most of us in this realistic world have learned to accept people as we find them. George Washington was a good philosopher when he wrote, "If you can't have people as you want them, you must take them as they really are."

It has been difficult for some ministers to reconcile their concepts of a Christian individual with the folks who sit in their pews. The result is a cynicism of human nature. The wiser heads seek to find the good in people rather than the bad. Condemnation is too easy. Constructive helpfulness requires more character.

For this kind of a pastor familiarity may breed respect. When he sees the heritage of the individual, his limitations, his struggles to preserve his life and keep his ideals, even though he may slip far from the height of perfection, an understanding minister will have a lot of respect for the average man and admiration that he, with his limitations, has achieved so much.

Am I Not Free?

THERE is but one great social issue of our day—that is the preservation of personal liberty. Can we, in America, preserve both our individual freedoms and our national security? There is a lot being said about this.

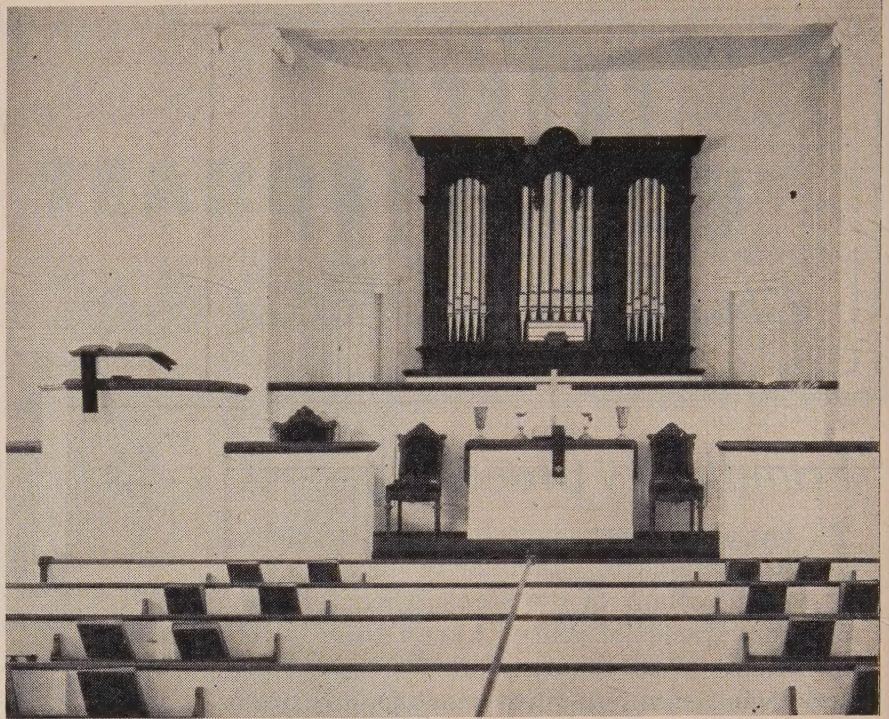
We have the feeling, however, that the comments concerning the McCarthy and similar legislative investigations consider but a very small area while they overlook the larger aspects of a serious situation. Our sympathy for a few embarrassed social liberals has taken our minds away from the constant, ever-encroaching curbs upon our traditional American freedoms. As a matter of fact it has been the left wing leadership of the past few years which has been responsible for most of the recent restrictions on liberty.

First glance shows three different areas in which American freedoms are being limited. First, are the restrictions being placed upon our physical movements. It is not as easy to go places and do things as it once was. Through the popular system of state licensing special permissions are necessary for many activities. Let me dump the cards and papers in my own wallet upon the desk. What do we find? An automobile registration card, a driver's license, a hunting license, a fishing license, a license permitting me to own a dog, a permit to use the municipal golf course. And the writer is a man of very simple tastes. Do you see how licensing restricts movement?

Additional restrictions in this area are the constitutional zoning ordinances which erect economic ghettos in most communities. Racial segregation may be passing out but economic segregation determines where most of us shall live.

A second area in which our freedoms are being restricted is in our liberty to select work. The early American was pretty free in this respect. When the farmer experienced a lean year he picked up his tools and went to the city to find employment. The modern trade unions have made this impossible. He stays on the farm and starves or is fed by government subsidies. The common practice of limiting the number of apprentices to be enrolled

(Turn to next page)



CHURCH ADDS BEAUTY AND UTILITY

The pictures above give before and after views of the Community Church, Alton, New Hampshire. Not alone does the church have added beauty but more space for the choir, and a hidden baptistry which is revealed when a panel is removed back of the altar. Walls of the interior are pink, offset by heavy red draperies. Woodwork is white and walnut. The minister of the church is W. Douglas Swaffield; the architect, Maurice E. Witmer, Portsmouth, New Hampshire.

Editorials

(From page 7)

by a union is a definite curb on the aspirations of many. I know of one city where only sons of bricklayers will be accepted as bricklayer apprentices. Not much freedom of choice there.

The state licensing system comes in here, also. For most businesses require licenses. The barber, the baker, the hairdresser, the insurance agent, the real estate dealer all must have licenses. The farmer must have a license to sell his product in the town, the plumber must have a license to fix the kitchen sink. I recall still the shock which came to my naive soul the first time I saw a sign in the window of the beauty parlor warning the women of the community that it was illegal for them to give hair-dos to their neighbor unless they first secured a state license.

The third area is in the federal government's intrusion into business and legislation which defeats traditional processes of law. Forget, for this brief editorial, the irritating intrusions into business and take up a more important one. We, of the Anglo-Saxon tradition have treasured our assurance that we would not be legally punished without "due process" of law. Our fathers interpreted the "due process" as one in which every citizen is entitled to a trial

before a jury of his "peers." Modern government has definitely defied that assurance by creating agencies which not alone accuse a man but, as well, hear his case, decide his innocence or guilt, and pronounce judgment. Due process often means a hearing before a prejudiced department head who rushes the matter through without any attempt to get every side of the accusation.

The tendency toward such curbs on individual freedom is a serious thing. So, also, are the embarrassments which may be caused innocent people by unfair methods of legislative investigations. But, while we are protesting against the restrictions on freedom let's get more of the offenses in the picture—not just those which magnify the perennial controversy between the political conservative and his enemy, the political liberal.

The Three Year Draft

SHALL the draft law be amended to lengthen the service to three years? The mere mention of this will throw thousands of households into a near panic. It is difficult to think of any legislation which will prove less popular. If, as a parent, you have had restless nights, thinking of a son in some far

(Turn to page 78)

TO STRENGTHEN THE LAY BACKBONE

Our Forgotten Lay Ministry

by Ellis H. Dana*

IT IS no accident that Christ chose laymen to be His disciples in distinction from the professional church leaders and the clergy. For they did not belong to a particular profession in the church. They were profoundly sincere as lay followers of Christ. They knew laymanship; they were lay-minded; they were unprofessional; their livelihood did not enter into their selection. They were not interested in professional status; they were not specialists in religion; they were simple but convinced believers. They were deeply interested, however, in their Friend; his ideas, his convictions, his way of life. It was a spontaneous and natural association. They were men with many practical contacts and with intimate knowledge of the workaday world. They brought assurance to their leader and his cause; they brought enthusiasm, conviction and meaning; they gave simple direction and influence in their communities.

As in Christ's day, so in ours, some of our greatest leadership and resources are to be found among our laymen in all churches and in all denominations. That is why today laymen are taking increasingly active part and are being encouraged to do so. That is why great laymen's movements are under way in every denomination. That is why the council movement offers so much, because it is a movement which not only includes church executives and ministers, but, even more, is a laymen's movement at heart.

For Churches and Councils

As in all churches and denominations, so in local churches and councils, we ought to feel that laymen have a most important part to play today. Laymen can carry Christian principles into practical human relationships—on all levels, in all areas, personal and social, local, state, national and international. They have the practical opportunities to impress Christian convictions upon men and women in everyday business and professional life.

In Protestant work, following the precedent of the twelve laymen, who were chosen by Christ, today's laymen must help develop clearer conceptions of how to make Protestantism more

effective, of how to bring about more Christlike solutions to present-day problems, of how to win more leaders and common people for Christ, of how to bring about more practical Christian unity in our communities and of how to apply better their beliefs in their daily works.

There is abundant evidence everywhere that the Jesus way of life needs a new and broader evangelism—a new and broader emphasis, which can only come from the gifts and talents of laymen. Only laymen can interest and reach other laymen the best. Moreover, the advancement of Christ and his church in this present-day world should not be the responsibility of the clergy alone. We need more state and regional conferences of laymen to inspire and train laymen, to return to their local churches and communities, and to participate more effectively in the work of their fellowship.

We live in a confused and strange world today, even though World War II is over. Leading laymen in business, industry, the professions, are by no means as sure today as they could be in generations gone by, as to where our American society is headed. For what may be diamonds today may prove to be dust tomorrow. Yet, all Christian laymen believe in the unchangeable spiritual verities, which always abide and which, more than ever, press for co-operative action, while there is yet time.

In the vicissitudes and uncertainties of the work-a-day world, laymen today are sustained by an inner force, which can be neither measured nor taken away, and the like of which must increasingly find more adequate opportunities for expression in Christian everyday works, if our modern American society is to endure.

Real Ministry of the Laity

Elton Trueblood in his incomparable book, *Your Other Vocation*, speaking about the revolt of present-day laymen, says, "The growth of the lay ministry is one of the important facts of our puzzling time, though it is neither generally recognized, nor well understood."

Even the phrase, "ministry of laity" is puzzling to laymen themselves. It is important, then, that we come to realize

anew that in the New Testament "laity" actually referred to all those who were in the early Christian movement. Yet, it is taken now to suggest anyone who is a non-professional in whatever field or vocation. Too many there are today in our churches who assume this meaning and who think that the real work is done by the "professional" and not by the laymen. It is natural therefore that there is now a revolt against this assumption.

Scripturally and otherwise, there is altogether too much emphasis upon "ordained" professionals as against the consecrated laity in our churches. Even public praying is considered a highly professionalized job, which, after all, in Protestantism it should not be. For surely the "amateur" ought to be so trained as to be almost as proficient as the professional. Moreover, I fear that too many clergymen are inclined to think that this is taking over some of their prerogatives, when, as a matter of fact, it ought to be something they should wish to encourage.

We ought to see more than we do that the ministry is different than most any other profession in that it can and should include all believers who can minister in many diverse ways. Furthermore, the so-called "amateur" often has advantages in such ministry over the professional, which is quickly observable in modern life.

Today, there are laymen, and fine ones too, who believe that they should frankly oppose "professionalism" with its unreal authoritarian "clericalism" in their own churches and even denominations. Indeed, many prophets in the Bible fought the priests in their day and certainly Christ had his greatest trouble with the priestly class more than with any other. In recent years in America, there has been increasing emphasis that formal education and ordination "makes a minister" and that it is consequently increasingly more difficult for the "amateur" to measure up when, as a matter of fact, the opposite ought to be true.

The non-professional layman is free from being viewed as a "cleric" who often in America receives a patronizing respect. To hear the comment, "No one would know you are a minister" is often accepted as a complimentary remark with favorable implications. Yet, why

*Executive vice president, Wisconsin Council of Churches, Madison, Wisconsin.

should this be so? Or, by the cleric of the layman, "Oh, he's just a layman." What does this suggest?

In a certain luncheon club, some of us tried once to set up a plan whereby laymen would give invocations, but this was turned down in preference to professional "prayers," which again proves deferring to professionalism.

Clergyman Discounted

Yet, what the minister does is often discounted by well-meaning, though hard-headed laymen, because he is a paid professional with his words, his visits, his prayers, his routine work. Indeed, he is the "professional" in contrast to the layman—the "amateur"—who speaks, prays and works his religion out of special conviction. This stands out and therefore needs to be recognized far more. The layman ought to be called in, far more, to do what the professional does, if he can do it almost as well. Moreover, the layman is apt to be closer to common life and to the work-a-day world. Furthermore, the lay approach is apt to be more spontaneous and catching and less "professionalized" than that of many ministers. Certainly, early Christianity won out because laymen carried the gospel and its message in their own unique ways, which was not confined to merely synagogues. Here were people on fire with new missionary zeal and who were bursting to tell and share with a contagious influence.

Think of what we have done in setting "professionals" apart by even titles undreamed of to Christ or his day, when all persons were supposed to be in "holy" vocations. In early Christianity the specially "ordained" group was far less distinctive than today, as it was melted in with the "other" ministers. It was, indeed, a ministry of all and not a set-apart "professionalized" group, merely. In those days, they stressed "pastor" as the leader but with responsibility shared by all, in the different ways. Here the professional was to help others to be "ministers."

Only in this way today can we release the lay forces of our time, which Dr. John R. Mott urged in his memorable book in 1932, *Liberating the Lay Forces of Christianity*. This calls for a changed attitude among laymen because most ministers recognize this and are ready to grant the changes. Pastors pretty much know they should be judged by how many "volunteers" they have trained and have working in the parish or community. For he believes and is sustained by a highly multiplying leadership emphasis. A Protestantism that is not on fire and contagious is apt to make little headway today in the welter of competition and distracting voices.

Surely, the early church counted on the lay ministers to share and to spread the gospel, which had meant so much to him. One wonders if this is happening today, enough.

Too Much Listening

Too few speak and too many listen and do relatively little in our Protestant churches today. Even listening to sermons is over-emphasized as an evangelical Protestant act. Indeed, this is not enough, especially where the layman does so little before and after the listening. Why should mere listening be such a religious act, when Christ counts on all to witness? There must be more adequate outlets for this service if worship, sermons, studies and prayers are to mean a great deal. Men today learn far more by sharing than by merely passive and conventional listening. Here is a lay attitude which needs changing, where the layman approaches everything in the local church as a "minister," too, and as a participant. Lay religion is certainly one answer.

As Elton Trueblood has so well said:

If we should take lay religion seriously, as was done in the early Christian church, the dull picture, presented by so many contemporary churches, would be radically altered. Men and women of all professions and of all ages would gather, not to watch others perform, but to take counsel together, to witness, to pray, and to gain strength for the conduct of their individual ministries. The pastors would play a significant and creative part in this enterprise, not by performing while others watch, but by helping to stir up the ministry of the ordinary members.

In Wisconsin, we have a most significant inter-denominational layman's movement, which is most revealing as to how much laymen will do and wish to do for bettering their "ministries" back home.

Out of this has come several cell groups and breakfast groups—a Fond du Lac Presbyterian church mission program improved; a Milwaukee Evangelical and Reformed church where 20 men who attended our layman's conference were fired to get behind a needed church building program; calls for more opportunities in conference and back home for personal rededication and recommitment, for more fellowship among laymen and for more chances to serve.

Moreover, they wish to be on their own and for interfaith work.

All of these programs and movements point up our great Protestant heritage.

Our Protestant Genius

Our Protestant genius, all too often lost sight of today, is the sharp focus which our religion gives to the man and woman in the pew. Surely, no faith has

done so much to set up and activate laymen, which of course is an outgrowth of a great Protestant principle of the priesthood of every believer. Moreover, this suggests a fundamental democracy in which basically at least there are no privileges open to the clergy which are not also open in different ways to the layman.

We can see quite the opposite in other religions where the clergy has more power and prestige, as those set apart with Divine favor and privilege and who are supposed to be "religious," as opposed to others who may be not so religious. Today, it seems hard for us to recall that in the beginning Protestantism was a lay movement, primarily. For even Jesus was unordained by earthly ecclesiasts and was despised by the priestly class of his day. Indeed, he was a "layman" in no ordinary, but in a very real sense. Moreover, the men he chose to spread his gospel were drawn from secular pursuits and were laymen, through and through, with no ecclesiast among them. Furthermore, lay assemblages were common in his day and it was in these that much happened for God. There were lay workers in home and in church, because the spirit was alive in men and in the movement of the early church.

Here were inspired "amateurs" among carpenters, farmers and soldiers that defied Roman secularism, but not as "professionals," but as ordinary citizens. Protestantism took the layman again off the sidelines and from the grandstands and put him in the everyday arena to be on equal par with the clergy. It made laymen just as responsible as the clergy. This at heart is the nub of not only Protestant democracy, but American democracy, which owes so much to Protestantism. It released through recognition, freedom, and responsibility to ordinary people and it started fires that set him flowing into every realm and area of life. For it took religion out of the clerical cloister and put it on every man's shoulder and into every occupation everywhere. It took it down to earth and into life—all life, which was to be made holy.

This emphasizes the fact that the Protestant craves something more virile and challenging than mere pew-sitting on Sunday. Moreover, he expects more than just "passing on" what professionals give out, either there or in the governing of the churches. He knows what laymanship can mean in the unexpected places and which can accomplish spectacular results.

Laymen as Founders

Think of the essential Christian movements which, without benefit of

(Turn to page 41)

THE EVOLUTION OF THE CHURCH STEEPLE



Left to right: Broach spire covered with aluminum with Alrok finish of the Grace Methodist Church, Wilmington, Delaware. Lantern type, storied steeple, aluminum with caustic etched finish (to produce a high shine) of Garden City Community Church, Long Island, New York. Copper, fleche-type spire atop St. Richard's Church, North Olmsted, Ohio. Photos courtesy The Overly Manufacturing Company.

“ . . . Pointing to God ”

by Norman L. Hersey*

“**T**HY woods and templed hills” was the picture that came to Samuel Smith as he wrote the hymn “America.” The church-topped hill is a common sight in this land of ours. Even more common, is the ubiquitous church steeple. Almost any vista will include one or more of these reminders of our religious heritage. The church steeple is the one feature that usually distinguishes a church edifice from its non-religious neighbors.

Webster says that strictly speaking, a steeple is “a tall structure usually composed of a series of diminishing stories finished at the top with a small spire or cupola, surmounting a church tower,” but he concedes that common usage of the word has made it a name used to cover any type of church tower. Whether the steeple be a spire, fleche or tower; it is a symbol of aspiration and a material medium to express a spiritual emotion. “Fingers pointing to God,” a poet has described the steeples of Christianity. It was this symbol of the unity of thought, emotion and expression that demonstrated best the inspiration of America’s church builders.

Perhaps the source, in antiquity, of the church steeple was the pyramid

temples of pre-Christian religions. These often took the form of several levels rising in series until at the top was placed a small temple dedicated to the god. This type of structure too, expressed the desire to reach up to God, a physical expression of ascending prayer. At any rate, it is interesting to note how this upreaching of the spirit was interpreted in the building of the world’s worship centers.

The earliest Christian churches followed the pattern of the Roman atrium, where the first services were held. The atrium was an open court or patio, surrounded by roofed colonnades. At one end, was a semi-circular area. In pre-Christian times this was the repository of a statue or perhaps a bench—somewhat similar to the garden arbors of today. When Christians used these homes, the leader stood in this area and spoke to the congregation gathered in the colonnaded corridors.

Another popular style of early church followed the Roman basilica. The basilica was a type of public building found frequently in Roman cities. It had a broad nave ending in a semi-circular apse. It was flanked by colonnaded aisles or porticos. This building was used for sittings of tribunals and as a public hall. They had simple service-

able roofs with little ornamentation of a structural nature.

Enter the Dome

The first noteworthy departure from this style was the church of the Holy Wisdom (Sancta Sophia) built by Justinian at Constantinople in 537 A.D. This great edifice, still standing, set a fashion for many later churches by using the Roman dome. The dome expressed the uplifting emotion the architects sensed in observing the devotion of the congregations. It filled a need symbolic of the expansive freedom of Christianity. The old Roman and Greek temples were in reality, shrines. Only a privileged few could enter the temple sanctuary. The new domed structure permitted the people to enter in large numbers to observe and hear the ritual. Michaelangelo adapted it for the great dome of Saint Peter’s in Rome. It inspired the cathedral at Florence, the Baptistery at Pisa, and at a later period, the Wren dome of Saint Paul’s in London, to mention a few. Its style is commonly exemplified in America by such buildings as the Capitol in Washington, the Christian Science Mother Church in Boston and many of our state capital buildings.

In the northern parts of the Roman Empire—the British Isles, northern

*Managing editor, “Church Management.”

France, etc., the church structures were influenced by practical needs. The succeeding waves of invading barbarians from the North made church builders aware of the need of protection. Whereas the earliest churches were constructed of daub and wattle, timber and stone began to be used.

In England, following Augustine's reconversion of the country in the sixth and seventh centuries, towers began to be built. The wealthy Anglo-Saxon churches had foundations of stone, upper portions of hewn oak. These wooden exteriors were faced with plates of lead while the interior walls were lined with plates of gold and silver.



Saxon Tower at Earl's Barton, England. Note the small windows and fortified nature of the construction. Built with stone work resembling timber beams.

About 628 A.D., stone construction became popular. Churches began to be built with square or round fortified towers.

While primarily designed to carry bells, these towers were so designed that they could be used as a refuge in dangerous periods. Often there were no staircases. Entrance to the upper floors being by ladder, which was hauled up after the dwellers had ascended. There were only minor openings on the lower stories. They were equipped with flues and fireplaces and provided living quarters for the clergy.

In some of these ancient Saxon churches, which have the tower at the west end, there was provided a window that looked into the church and faced the high altar. This was to permit the priests to make their nightly orisons without descending into the church proper, as well as giving opportunity for frequent checks on the interior to see that all was well.

These Saxon towers were severe in design and constructed of rather rough

masonry. For relief there was sometimes quoining at the corners, or perhaps triangular or round headed windows were inserted in the walls. The towers were often over seventy feet high and are generally conceded to be the earliest examples of English church architecture. This type of structure continued to be common until after the Norman conquest in 1066.

For about forty years after the conquest, the Normans were busy building and strengthening castles and fortresses; then they turned their attention to churches. They brought with them the barrel ceiling and nave. The Anglo-Norman design did not often include a belfry tower. The few that were built, were usually placed over the central portion of the church. They were short and sturdy, without much ornamentation. When the tower was placed at the western end of the church, they were low and plain, sometimes circular, much like the Saxon type.

The towers were covered by two methods: the "saddleback" (with center ridgepole and the roof sloping in two directions), and the pyramid. This pyramid covering, made of wood and covered with tiles, was the grandparent of the later Gothic spire. The first spires were indeed, these same pyramids, heightened and chamfered at the four angles. The early timber construction, covered with lead plates, was soon to be copied in stone and developed into the octagonal spire. This was often broached, that is, pyramidal masonry filled the four corners where the spire rose from the square tower.

Spire and Tower Unite

In the thirteenth century, the spire and tower became a unit. These broach spires in England often rose a hundred and fifty feet and are considered to be one of the architectural achievements of their age.

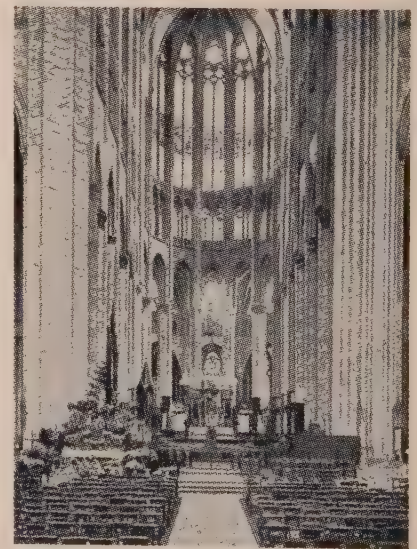
Meanwhile on the continent, the great fabrics of the mediaeval cathedrals were rising. The architects of the Gothic period were taking the leafy arches and branches of the deep continental forests and weaving them into stone columns, arching vaults with lacy ceilings transversed with delicate ribbing. Here again, the builders tried to express in lofty pillars and pinnacles the upreaching emotion of the worshipping congregations. Rheims Cathedral was 123 feet in height. Amiens had a vault 140 feet above the pavement. Beauvais sought to out-tower Amiens. Its magnificent choir was 154 feet from the floor to vaulting.

It might be well to review the history of Beauvais briefly, for it was an example of the forces that finally brought the soaring splendor of Gothic to a halt. Started in 1225, the choir was

completed in 1272. Then the bugbear of Gothic architecture stepped in—weight. In 1284 the great vault fell. Rebuilding began at once and was continued until 1347 when the choir was again finished. In 1560 a tremendous spire that towered 445 feet was added. The architect, Jean Vast, boasted that he was a second Michaelangelo; his spire topped even the dome of Saint Peter's, the highest church in Christendom. Five years later, the spire and tower came crashing down to the pavement as had the choir vault 300 years before. The walls of the nave were not strong enough to sustain the lateral thrust of the tower and spire. Gravity defeated inspiration and the vertical soaring of Gothic was limited by the horizontal demarcation of safety.

Beauvais' great choir is the symbol of the Gothic architect's success and his failure. The cathedral was never finished, nor was the nave ever built beyond the first bay. Typical of most of the cathedrals of the era, the great and inspired designs were never fulfilled because of the lack of a building material light enough, yet strong enough to carry the great weight of the sky-seeking spires.

Coincident with the slowing of Gothic building, the Reformation swept the world. In England and elsewhere, church building almost ceased. The Protestants took over the old Catholic sanctuaries and turned their attention to theology, neglecting the erection of new temples to worship the Creator. Then in 1666 occurred the event that



The Choir, Beauvais Cathedral, France. This magnificent example of Gothic architecture is 154 feet from floor to vault.

was to influence American church building for nearly three centuries. The Great Fire of London wiped out ninety-one of the city's churches.

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HOLD ON TO THE NEWCOMER

Plenty of Jobs for Laymen

by Gertrude E. Enders*

"YOU are a teacher? Fine! We have just the place for you in our Bible school." The Bible school superintendent's greeting had seemed cordial enough to Sally Newcomer the first Sunday. Had he followed it up a week or two later with a definite offer Sally might have been interested. She taught all week and preferred other activities in her off hours, but even more teaching would have given her an opportunity to get acquainted and to feel useful.

Active and happy in her home church, Sally had looked forward to similar happy experiences when she joined Grace Church in Newtown. She liked to sing. Why didn't someone invite her to the choir? She was only a year out of college. Why didn't someone invite her to the Young Adults?

Eventually, with no further encouragement, Sally lost all interest in church activities. Oh, yes, she attended services. It is difficult to break life-long habits. But even the services became less and less meaningful to her.

I wonder how many potentially good church workers are lost because we do not approach them properly; because we insist on our own pet projects when trying to interest them; because we try to force them into any vacancy that might exist in the church organizational structure; because we overload them with every possible task if we find that they are at all able and willing; or because we fail to find out what they really can and would be happy to do.

There is no question that the church can use more lay workers. There are always far too many jobs to be done in the church and far too few individuals willing to do them. Those members who are willing to consecrate themselves to spare time church work and those who tithe their time find a great blessing in the work they do. What a wonderful work the churches could do if every member could be persuaded to contribute, as he is able, his one, five or ten talents of ability and time to the work of the church.

Why didn't Sally go to choir rehearsals if that is what she wanted to do? She, like many other people, was timid. She knew her voice was only average,

so she hesitated to offer her services.

For the same reason, timidity, she hesitated to go to a meeting of the Young Adults without a special invitation. She remembered some of the meetings back home. No matter how hospitable she and her friends were in their own homes they found it much easier to talk to each other in small groups at church meetings than to include strangers in the conversation. She remembered and did not want to be the stranger.

The Bible school superintendent meant well, no doubt, with his greeting, but he should not have indicated a need unless there really was a place to be filled. If the need existed he should have followed up. Another well-meaning superintendent could have been equally to blame in pressing every new member into service whether interested or not.

Some church members, like Sally, are not properly approached when they are received as members. A bit of tact and thoughtful friendliness will often be enough to overcome the timidity of the new member and the unintentional snubs of the cliques. Some advice and training can often help the well-meaning greeters who tend to antagonize rather than welcome. But there is still the problem of those persons who have no real interest in Christianity. They join the church because it is the socially acceptable thing to do. They feel no obligation beyond being occasionally seen at the services and providing financial dues as they would for any social club.

Frequently, I believe, individuals are not made aware of the obligations, other than financial, and the benefits to be derived from church membership. Membership drives are conducted with the primary aims of increasing the membership or the revenue of the church organization. The challenge to spiritual growth through the giving of one's time and talents, and the joys of companionship with a "fellowship of believers" are too often played down or ignored altogether.

It is not enough to have names on the rolls and regular contributions coming into the church treasury. Every member should have at least one other

duty, obligation, privilege, position, or responsibility—call it what you may.

Divide the Responsibility

There are a surprisingly large number of jobs in the church that can be split up, broken down, and spread out among more of the members. Most of the members, even the shut-ins, can be given some small responsibility that will make them an active part of the whole.

It may be that a few people will refuse to do even the simplest job. However, there are many people who will do some little thing if it is something that they can and like to do. And some folks will refuse to do a job if it seems insignificant, but challenge them with a real responsibility and they will love it.

Try to find out what your new members like to do. Make your requests accordingly. Many people who absolutely refuse to do church work under the usual hit or miss system will respond if approached intelligently, with courtesy and friendly understanding.

How can this be done? In brief, one solution would consist of a Talent File of persons able and willing to share their talents in the activities of the church, plus a program of planned visitation with the specific purpose of unearthing those talents.

In churches using the Under-Shepherd plan this might well be part of that program. In other churches it might fall into the hands of the Spiritual Life committee or some other already existing machinery within the church. If necessary, but preferably not, a special committee could be appointed for this specific purpose.

Before any visitation is begun the group that is to sponsor the program should come together and draw up a list of activities within the church. Each individual situation will call forth its own needs.

This list, which becomes the foundation for the Talent File, should be broken down into very minor parts. Include such seemingly insignificant activities as folding circulars, pasting on stamps and passing out and collecting hymn books. You may find someone who

*Arlington, Virginia.

can do such jobs but who is unable to do anything else.

Look toward the future and include activities that you would like to have but are unable to have at the present time because there is no one to direct them, such as: dramatic activities, day nursery, junior choir, etc. You may also want to include some minor repair jobs for which you now have to pay, but which could be done for the joy of

working for the church if the right person is approached.

Remember to include the many clerical duties which often fall to the pastor or his family in smaller churches where a paid secretary or assistant is out of the question. Some ex-secretary or business school student might be willing to give one afternoon or evening a week to such activities if she realizes the need.

Suggested Classification of Services for Talent File

ADMINISTRATIVE, GENERAL (1)

ADMINISTRATIVE, ORGANIZATIONS (2)

CLERICAL

- Stenographic
- *Typing
- *Cutting stencils
- Mimeographing
- Filing
- Addressing, machine
- *Addressing, hand
- *Folding circulars
- *Stuffing envelopes
- *Stamping envelopes
- *Making telephone contacts

EDITORIAL AND PUBLICITY

- Reporter for:
 - Local newspapers and radio
 - Local church bulletin
 - Denominational papers
- *Editor for local church paper
- *Proof-reader
- *Artist for programs, stencils, posters, etc.
- Printer, press
- *Printer, hand

EDUCATIONAL

- Substitute teachers
- *Secretary to send birthday cards
- *Secretary to send absentee cards
- Chairman for special programs
- Chairman for missions projects
- Nursery (Sunday) superintendent and helpers
- Nursery (Day) superintendent and teachers
- D.V.B.S. superintendent and helpers
- Boy Scout leaders
- Girl Scout leaders
- Youth Group sponsors

HOUSEKEEPING

- Kitchen supervisor to check on equipment and supplies
- Laundress
- Seamstress
- Dietitian (to plan menus and supervise purchases when needed)
- Cooks, waitresses, dishwashers

MAINTENANCE

- General cleaning (if no sexton)
- Carpenter
- Painter
- Electrician

Plumber

- Gardener (landscaping, planting)
- Handyman (lawn-mowing, leaf-raking)

MUSICAL

- Orchestra director
- Vocal soloists
- Instrumental soloists and accompanists
- Song leaders for group singing

RECREATIONAL

- Athletics
 - Managers and participants in activities such as: baseball, basketball, bowling, etc.
- Picnics, parties, etc.
- Program planners
- Game leaders
- Decorators
- *Favor makers
- Dramatics
 - Director
 - Actors (serious, character, etc.)
 - Make-up artists
 - Costume specialists
- Handcraft instructors

TRANSPORTATION ASSISTANCE

- Delivering flowers after services
- Providing car pools for church services, organization meetings and other activities
- General pick-up and delivery on call
- Heavy hauling

WORSHIP ASSISTANCE

- Program planners for organization, Bible
- School and special church programs
- Leaders
- Speakers
- Scripture readers
- Persons willing to offer prayers
- Ushers
- Altar Guild services (might be included with women's organizations under ADMINISTRATIVE ORGANIZATIONS)
 - *Keeping cloths clean and mended
 - *Ordering flowers
 - Changing cloths, arranging flowers and altar furnishings for service
 - Keeping records of flowers (for future reference)
 - Who gave memorials and why
 - Who received them
 - Who delivered them to who
 - Caring for communion ware

Get your group to thinking and round up several pages of jobs or activities. As you make your list keep in mind the elderly retired persons who are becoming more and more a fertile field for active volunteer duties. Remember the shut-ins who have telephones, fine penmanship or other abilities. Do not forget the young high school members who are learning and may be happy for opportunities to gain a little experience.

After the list is complete, but flexible enough to allow for later additions, have it reproduced. Have at least enough copies made for each visitor to have one. Some churches may wish to have enough copies to send one to each member of the congregation with a covering letter explaining what is being done. Some of your present members who usually say "no" may volunteer for certain needed jobs.

The actual mechanics of setting up and maintaining the Talent File may be adapted to the equipment available. A simple method would be to set up a manila folder for each major organizational activity or function. Each breakdown could then be briefly described at the top of a separate sheet of paper and inserted in the folder. The names and pertinent data for any person interested in the activity would be listed on the appropriate sheet of paper for the activity in which he is interested.

I would suggest that the information be kept as simple as possible such as: under Choir—John Jones, "Fine tenor, traveling salesman, cannot be regular but would enjoy singing for special occasions, can do solo work"; under Telephone contacts—Mary Smith, "Confined to wheel-chair but cheerful, has telephone and plenty of time"; Church publications—Mrs. Jane White, "Tied down at home with invalid mother, used to work in printing shop, would be happy to proof-read, work must be picked up and delivered."

I have deliberately chosen my fictitious examples to illustrate the use of shut-ins or the necessarily irregular person because they are the ones so apt to be overlooked in planning work distribution.

Don't Overload

In order to avoid overloading the person who has a number of interests and abilities it is wise to maintain a control file by names of individuals, indicating what the individual is doing in the church. This need not be an additional file if the regular membership list is maintained as a card file. Some prepared membership cards have spaces to indicate the activities in which the

(Turn to page 46)

(1) List here the administrative officials according to the organizational setup of the individual church, i. e., consistory, church council, etc., and break-down by elders, deacons, vestrymen and by office such as: president, secretary, treasurer, etc. Follow with a listing of the standing committees of the church as a whole. A final miscellaneous category will take care of persons good at directing special financial, membership, spiritual, etc. campaigns.

(2) List here the names of all organizations of the church with the titles of the officers and standing committees. Include the Bible School and choir with cross-references to the headings EDUCATIONAL and MUSICAL.

*Services which can be performed by shut-ins or persons otherwise restricted to home activities. In some cases pick-up and delivery service may be needed.

MINISTER'S HOBBY DEVELOPS RENTAL CAMP

Wabanaki Lodge

by Edward H. Hayes*

IN 1945 we left with reluctance a much loved parish in New Hampshire's White Mountains. We had been in Chocorua, traditional American Indian country, only four years, yet had become very fond of this part of God's wonderland.

One spot was particularly endeared to us. On a hike through the woodland one day we discovered it—a small, sparkling clear lake! Unlike many of the lakes in that area this one was still in its virgin state. It is not even listed on a map! Having found this bit of God's unspoiled creation we enjoyed almost weekly family picnics on its fine sandy beach with a huge backdrop of a magnificent mountain range across the water.

Very few people with whom I talked knew much if anything about the lake. However, one friend, a successful businessman, was interested and curious enough to hike into it with me to see what I had found. He, too, thought it beautiful.

Before we left the Chocorua parish for another charge the friend who had visited the lake with me purchased 100 acres of the land around it and gave me the deed! The former owner would sell no other way except the entire piece. It is interesting that the 100 acres was one of the original lots into which New Hampshire was carved back in Colonial days. Even today my deed is for "Lot 26."

With the deed in our pocket and

armed with axes, shovels and rakes—axes and shovels for the big Hayes', rakes for the little Hayes'—we set to work reclaiming a small portion of the land. We cut away the brush from along the shoreline, cleared out a campsite, raked and hauled out dead and fallen trees from the water and the pine grove.

With previous training in architecture and a wife's ideas of what a camp should be I designed a family summer home according to our interests in simplicity and efficiency. I utilized my hobby experience in carpentry and with borrowed money constructed a camp to accommodate eight people. (Since then we have at times "put up" as many as thirteen guests in it). We dedicated our own home "Wabanaki"—named after a tribe of Indians that inhabited the area 300 years ago. The word is Indian and means "land to the east" or "land of the rising sun." Our property is located on the east side of the lake.

We moved 200 miles away shortly afterward and could only be at our cottage for the month of August each year except for an occasional couple of days in the autumn and again in the spring. For the remainder of the summer season we rented our summer home. Thereby in two years time we saved enough money to purchase a quantity of good second-hand lumber and constructed a second camp. We began renting it right away. It is designed, built and equipped for a family of

six. We named it "Woronoake" for another Indian tribe.

In 1949, from saved rental income we were able to build "Talaki" which is Indian for "in the woods." This is the smallest camp we have. It is equipped for a family of four.

By continuing to rent and save the income, picking up equipment at auctions and sales, we were able to raise our fourth cottage during our vacation in 1952. Like Woronoake, it is equipped for six guests. It was barely finished when we had a family of eight in it over Labor Day weekend! We call this one "Natseke"—"in the pines."

During those vacations when we can not afford to build we clear more land, cut wood, transplant trees, build boats, docks, landings, etc. It took us the better part of three years to arrange a rather deluxe water supply system. We drove a well in the low land, constructed a well house over it, installed a gasoline engine and pump. The next summer we dug a hole on the top of a nearby hill, constructed a large concrete tank in it and and piped from the well 200 feet away into this reserve tank. We finished the job another summer by laying piping and doing the plumbing in each camp. We fill the tank each morning with fresh water which then flows down into each camp by gravity feed. We also have hand well pumps with delicious and cool water.

There is no electricity at the Wabanaki Lodge development. We use gaso-

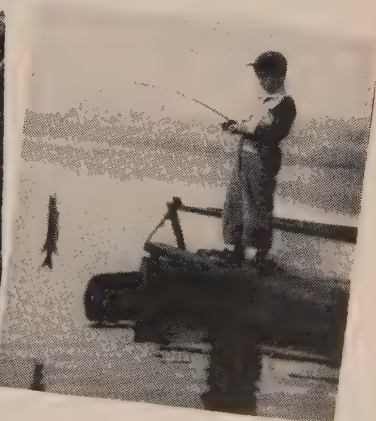


FOOD



LODGING

Ministers' Camp offers much to those seeking rest.



FUN

*Community Church, Russell, Massachusetts.

line and kerosene lamps. Refrigeration is by ice boxes. Other than the new running water system we have no modern conveniences. Nonetheless, each camp is well taken care of in comfort. Life there is simple—a fact much appreciated by those who all year have a busy and complicated schedule.

Ministers Have First Consideration

A unique feature of our development is that as far as possible we rent to ministers' families. The reason for it is two-fold. First, we ourselves are most grateful for the original gift of land on the virgin lake in expensive vacation territory. We otherwise would never have a place there today. Therefore, we express our gratitude for "Lot 26" by offering fellow ministers a wonderful vacation at a nominal rate. Secondly, we want a congenial and appreciative camping family (we are one big family at Wabanaki Lodge), and we feel that those in the ministry are the ones we want. In the past eight years many such family groups have had a vacation at Wabanaki Lodge. Some families rent a year in advance and have been coming back for as long as six years now. Of course, the Hayes family is partial but when we hear all our guests say that Wabanaki is ideal we are happy.

There is privacy as well as wholesome fellowship at camp. Each family has its own equipped cottage and nearly 100 feet from its nearest neighbor. There is a boat for the exclusive use of each family which goes with the camp. In all there are four row boats, an eight-foot child's boat, and an outboard runabout. I have built these wintertimes in my home workshop.

For swimming fun there is a Navy raft (purchased from war surplus) anchored near the sandy beach for small children. We also have a sixteen-foot square raft with diving board, tower and slide. It is anchored 100 feet from shore. Children as well as adults enjoy the boating and swimming features.

Our vast acreage offers hiking advantages through the beautiful woodlands. Inspiration for many sermons has come from these woodland hiking experiences. When the children are not swimming or boating they are usually together as an Indian tribe building huts, trails or nature gardens among the trees.

Youth Activities

Children have wonderful opportunities for physical and spiritual development as well as lessons in cooperative living. They attend our nightly campfires on the shore when all campers come together for the story hour, singing, and occasional vesper service.

The children often stage some simple play for the parents. It may be a nur-

sery rhyme, an Indian story acted out or even something original. They never forget to take an offering either! It is their church training, I suppose. Every summer they collect and identify different kinds of tree pieces, chewed beaver logs, various stones, shells, bird feathers, and whatever else they may find for a museum. All parents must come to the exhibit. Of course, there is a charge of a penny or two for admission. The proceeds go to their "Straight Arrow" Indian Club.

About twice a season the boys and girls stage a water carnival. It is usually quite clever for children none of whom is over twelve years.

The boys and girls learn well to handle a boat and to swim. My own five-year-old daughter last summer would swim to the large raft and jump off the eight-foot tower into the water. That is not unusual for children who spend so much of their days in the water at camp.

As one large congenial camp family all guests at Wabanaki Lodge do many things together. The nightly campfires are much enjoyed as are the "cook-out" suppers about twice a week. The women all get together to plan a community meal. Each then prepares a special part of it and we gather at the huge picnic table beside the outdoor fireplace. There in the pine grove near the shore we have a grand cook-out supper. We often have twenty or more present for this "Thanksgiving" feast. Occasionally, the more hearty will have a cook-out breakfast. In the crisp, early morning air it is great sport!

Located where it is, Wabanaki Lodge affords a fine place from which to take auto trips. In less than a 100 miles round trip one can drive completely around and through the gigantic White Mountains. On the other hand, the seashore is only about sixty miles away in the other direction. Individual family groups often pack a picnic lunch, leave camp in midmorning and return before supper from one or the other such trips. Of course there are many nearby rides one can take.

Alpine Mount Chocorua (said to be the most photographed mountain in North America and named after a legendary old Indian chief) is but three miles distant. Each summer finds Wabanaki guests, including children, climbing to its peak.

Another thing that makes Wabanaki Lodge different is that it is not on the roadway. One leaves his auto in a protected area on one side of the lake and boats (a ten-minute row) across to the other side. This affords a great deal of privacy which is desirable. Three years ago when we proposed to put in a road around the lake to the

campsite our tenants were concerned and opposed. They want the privacy. Therefore, we never built the road.

On vacation I work hard. This is especially true in those years when I build a camp. I work fifty or more hours a week. Some of the campers like to help me on a part time basis for which I reimburse them by adjusting their rental fee. In the summers when I do not build a camp I find much to keep me busy. There is always repairing and renovating to do.

Someone questioned the advisability of my working so hard on vacation. It is true I do get tired each day. My answer is that a minister generally does not have opportunity to do much physical work. He gets tired mentally from preaching, studying and pastoral labors. Therefore, each vacation I welcome the chance to rest my mind and to exercise my muscles. It is the best vacation I can know. Every fall I come back to my church rested mentally and very eager to begin a new year's program.

Furthermore, by designing and constructing the camps myself it cost less than one-half what it would if I had to pay for the labor.

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All winter long the Hayes talk and dream about our summer home. We look at and study camp plans, draw sketches, and plan equipment. We have even written poetry and prayers about it!

Each April, during the school vacation, we load up our car and travel north 200 miles for a glorious, even if cool two or three days, for the first new year's peek at our long winter's dream. Then August always eventually comes around again and we have Wabanaki living for a whole month!

THE PASSING OF DR. McKEEHAN

While first forms of this issue were on the press we received the tragic news of the death of our colleague, Dr. Hobart D. McKeehan. He was fatally injured in an automobile accident on Saturday evening, March 14.

He was a faithful friend and co-worker on the *Church Management* staff as well as the appreciated pastor of the Abbey Church (Evangelical and Reformed), Huntingdon, Pennsylvania. Further mention will be made next month.

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THE MINISTER AS A PSYCHOLOGIST

Psychological Tests in Pastoral Counseling

by C. R. Thayer*

COUNSELING is such a demanding, and yet at the same time, such an important part of the work of the modern minister that no method or tool which will decrease its consumption of time or increase its effectiveness should be overlooked or left unexplored. It is the belief of this writer that the use of psychological tests (vocational, adjustment, personality—and, rarely, intelligence tests) during, or before, the counseling process will both expedite it and make it more effective.

However, a strong word of caution needs sounded here. The administration, scoring and interpretation of nearly all psychological tests is to be considered the work of one specially trained in this type of procedure. If one's training has been along educational lines and has included some training in tests and measurements one may perhaps attempt some of the simpler tests such as the Kuder Preference Record and the Bell Adjustment Inventory, Student Edition. The pastor who has not had the advantage of any special training may, however, avail himself of the testing services of the psychological clinics found in nearly all colleges, universities and larger school systems or the mental health clinics found in most any medium or large center of population. Surely any serious reader of a professional magazine of this sort could at least gain insight into the dynamic structure of the counselee by receiving from the referee clinic some report as to what the various tests given to the counselee have revealed. Not all the advantages set for in this article will accrue unless the counselor is also the tester, but all of them will be lost if the tester-counselor wanders in beyond his depth in this area concerning which it may be so well said that a little learning is a dangerous thing. All reputable distributors of psychological tests attempt to limit their distribution to qualified persons and when they see fit to refuse to honor a request for tests, no circumvention of their denial should be attempted.

With this understanding of the neces-

sity of some special training in the use of psychological tests, let us proceed to see some of the ways in which tests (given by self or others more qualified) can serve to expedite and improve the counseling process.

I

Tests can be used to create a desire for counseling. Certainly one of the disappointments that must come to the young preacher who is trying out his wings in his first charge is the lack of customers for the counseling ability which he has attained, or thinks that he has attained, in his seminary course and hospital internship. He soon finds that he is, in the phrase of our day "all dressed up with nowhere to go." Although he feels certain that there must be many unsolved problems among the members of his flock—and the usual incidence of divorces, suicides, broken engagements, feuds, crimes, nervous breakdowns, forced marriages prove that they do exist—they are not brought to him. If he is called in at all, it is mostly "after the colt is stolen." Although he feels admirably prepared to counsel, he does not get the opportunity. Perhaps he learns from his friend, the village doctor, who has neither time nor the inclination for such matters, that the latter often serves as an unwilling sounding-board for many people who apparently never think of coming to their pastor. People do find their way to his house—to get baptismal certificates, recommendations and promises to speak here and there—but requests for personal help are indeed few and far between. What little work he does along these lines consists mainly in pulling chestnuts out of the fire. The world does not beat a path to his door to try out his guidance mousetrap.

As the years flit by, adding gray hairs to his temple and wisdom born of experience to his guidance repertoire, he comes to understand better why the parishioners in his first charge, many of whom had raised two generations of children and had faced forty years or more of marital (not martial, as it is sometimes inadvertently spelled) life did not much consult him as a childless, wifeless, and almost beardless, boy. Yet, the addi-

tion of the years and of teen-age problems of his own, while it does much to decrease his own sublime self-confidence, does not add as much as he expected to his trade in personal problems.

There are exceptions. Some pastors do have the knack of drawing people out and winning their immediate confidence and it might be well indeed, if the art can be reduced to writing, that they should instruct the rest of us who are not as facile as they. It is beyond the scope of this article to discuss fully how we can get people to seek the help they so sorely need and which we are so anxious to extend to them. It will limit itself to showing how tests can "break the ice" and create a desire for counseling.

It is not the thought of this writer that a pastor should test the people of his flock. The primary usefulness of testing will lie almost altogether beyond the immediate bounds of his own parish. Vocational testing of the young people, and perhaps some premarital testing or testing in special cases of nervous difficulty or family discord will be permissible, depending altogether on circumstances and the desires of those concerned. Even here it might be wiser to call in a brother pastor or other qualified person to do the interpretation, if not the testing itself. The advisability of a pastor attempting to psychoanalyze a parishioner is certainly open to serious question. And the use of one's own people as "guinea pigs" upon whom to learn the testing business is definitely out. However, if the pastor does some successful testing outside, but not too far from, his own bailiwick, he may well expect to get a few requests from his own people for his services and these requests can lead to very profitable counseling experiences. What is more, the reports that filter back to his own people will quite enhance his prestige to the extent that his people will think that he is especially qualified and will consult him more readily as an "expert" on personal problems.

But if a pastor qualifies himself to administer and interpret psychological tests and is willing to go outside the bounds of his parish to secure it, he

*Author of "Understanding the Nervous Breakdown" and "Self-Help in Nervous Difficulties."

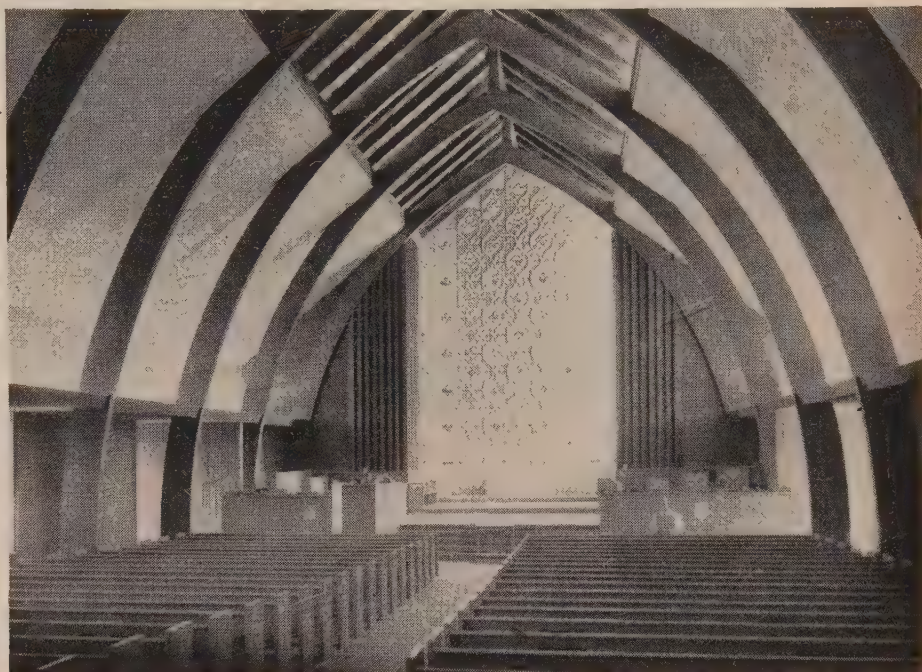
need never lack for counseling experience. High school and college groups, camp and conference situations and the young people's groups of other pastors offer a scope and variety of opportunity in this direction that should satisfy the most voracious appetite. There is perhaps no reasonable limit, other than geographic, to the number of young people who will accept vocational and personality testing and subsequent counseling if approached in the proper manner by a qualified person. More is to be said about the right manner of approach in the next section. The interesting thing is that every testee becomes, with rare exceptions, a counselee. Even if no pressure is applied—or, perhaps, because no pressure is applied—testees will come to "find out how they did on the tests." Try to keep them away! The problem is not to get counselees but rather to do any worthwhile counseling job in the short amount of time that can usually be given to one testee.

Here is an easy solution, too, to the problem met in most camps and conferences of getting bona fide counselees. Even in so-called "youth problems" courses, the wise leader knows that he is not getting at the heart of things when he discusses some of the "manufactured problems" that the members of the group bring in as part of their assignments. A test such as the Science Research Associates Youth Inventory, easily and quickly given, will soon uncover the "hot spots" in a youth group. But most any personality test will raise enough problems to enliven the longest course.

II

Tests can be used to establish rapport. It is a truism to say that rapport is a sine qua non of successful counseling. Only the most determined authoritarian (and where might he be found these days?) would fail to admit its dire necessity. But it is somewhat difficult to define rapport. To say that it is a meeting of minds, mutual understanding or sympathy is more to paraphrase than to define. To say that it involves the attitude or "mind set" of both counselor and counselee is also to state the obvious. But for purposes of this paper rapport may be somewhat narrowly thought of as the desire of the counselee to receive help and his confidence in the ability, integrity and interest of the counselor. And perhaps this, like other definitions of rapport, is more a statement of the conditions favorable to its growth, than it is even a partial definition of the "thing itself" or *ding au sich*. Perhaps rapport, like hope, springs eternal in the human breast and sprouts forth whenever given even half an op-

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portunity. At least those of us who so often on trains and buses find ourselves the involuntary confidants of utter strangers often think so. But call them elements of, or merely conditions favorable to, rapport, it makes little difference. Both are found, and must be found, in every successful counseling experience.

So far as the first of these two is concerned it has already been pointed out in the previous section how well and how naturally the use of tests leads to a desire for counseling on the part of those who have taken the tests. To be sure, this desire may at first be little more than a natural curiosity as to how one has done on the tests, but unless it is too badly manhandled, it will soon become something deeper than that. It remains then to ask how testing might contribute to the confidence that the counselee would have in the ability, integrity and interest of the counselor. In those cases in which the counselor is also the administrator of the tests, the testing situation offers a major opportunity to build up the confidence of the testee (who is the potential counselee) in the counselor. Conversely, it offers opportunity also to destroy good rapport. Impatience, exasperation, reprimand, harshness, the careless revealing of answers or identities to others present, premature interpretations, uncertainty are almost bound to have a fatal effect on confidence. On the other hand quiet, cheerful patience with the slow and the obtuse, willingness to forego answers on any questions thought to be too personal or intimate, assurance that material will be held in strictest confidence, willingness to laugh with the testee at some of the inanities that creep into the best of tests, humor without facetiousness, genuine interest in helping people, a real faith in the value of the tests will put to rest many doubts and will do much to thaw out even the most cynical of doubters.

If such an approach to the testing situation is followed up in the subsequent counseling situation by the following elements the battle will easily be won. Here is a list of methods by which the counseling situation that follows a testing situation can be best developed: (1) a willingness to explain the purposes and scoring methods of the tests, (2) readiness to listen to and accept any explanations of answers or lack thereof offered by the testee, (3) frank admission of the limitations of the tests in individual cases, (4) a general spirit of approach based not on "Listen to what I'm telling you" but rather on "Let's see how your answers and the personality picture they give of you compare with the

answers and picture of thousands of other young people like you," (5) the use of printed profile sheets upon which the testee may clearly see how he compares to the mythical norm, (6) the ability to recognize quickly and to tread lightly upon the "hot spots," (7) a firm disposition to avoid anything that remotely resembles moralizing, scolding or lecturing, (8) the frequent use of such indirect approaches as "Isn't it possible that perhaps you are carrying a good thing like self-sufficiency too far? At least you seem to tend farther in that direction than nine out of ten young people," (9) the willingness of the counselor to admit that he himself faces more or less the same problem in his own personality—these and many other techniques not easily reduced to writing, will soon win the day and convince the counselee that the tester, now the counselor, has ability without arrogance, interest without inquisitiveness, integrity without indifference.

One of the great surprises that has come to this writer in his testing has been the almost complete frankness of testees. Early in his experience when he was administering a personality test to a group of young people and was reading off some questions that seemed unduly inquisitive, he said, "Some of these questions seem rather personal, don't they?" only to be met with the response, "This is a *personality* test, isn't it?" This experience, along with others, has led this writer to suppose that young people, if assured of reasonable privacy and freedom from ridiculing and scolding will tell most anything they may be asked to tell. He has also discovered that a well-kept promise of quick reports on the outcome of the tests is a great factor in creating the vital interest necessary to a good counseling situation.

Perhaps no little part of the ease with which rapport is established when tests are used before or during the counseling situation arises from the fact that the attention of both counselor and counselee is fixed upon an objective thing and not upon each other. Just as it is much easier to "make up" with a strange child by centering his attention and yours upon a watch fob or toy than to try to get him to embrace his never-before-seen Uncle Ferdinand, so the counseling situation is much less strained when it consists of mutual efforts to understand these test results rather than an effort on the part of two strangers to warm up each to the other. Camaraderie develops much more readily when two people face a common task than when they are thrown headlong into a vis-a-vis situation. Whatever may be the rea-

son, the testing situation can be made a "natural" for securing rapport in the counseling situation that follows.

III

Tests can be of great value in assisting the counselor to pick out the areas of counseling which are really pertinent to the needs of the counselee. The total scope of human adjustment is large. Personality problems are many and various. And usually, to complicate matters, the more troubled a counselee is, the less objectively does he see his own problems. Hence it has always been a major difficulty in counseling to get at the real problems of the counselee. As has been so often pointed out in the literature, the counselee, often, if not usually, does not at first present his real problem to the counselor, but rather presents some surface aspect of his difficulty or perhaps some totally extraneous and irrelevant problem. Even so-called religious difficulties are, as often as not, really personal difficulties. Let discussion rage as to whether the failure of the counselee to present his real difficulty is due to inability or unwillingness or to both. Nevertheless, the end result is the same. There is gross waste of time in a situation in which time is of the essence. Tests, however, soon reveal to the practiced eye of the counselor not only the general areas affected but some of the more detailed aspects of the case and also give to the counselor perfectly natural "jumping-off points" for explorations which would otherwise be seriously resented. By the use of tests, then, many of the blind alleys and dead-end streets encountered in the usual go-till-you-guess type of counseling may be avoided. Inasmuch as the time and patience of both counselor and counselee are limited, it becomes obvious that much greater progress can be made in a given length of time if tests are used to pin-point the difficulties of the counselee.

IV

Tests prove most useful in helping the counselee to face the realities about himself and his problems. Any counselor knows that there are important differences between servicing an ailing television set and straightening out personal difficulties. In the former case the serviceman, working with proper checking instruments, locates the difficulty and anon with proper tools proceeds to fix it. Perhaps a tube, condenser or resistor needs replacing or a broken connection needs resoldering—and that's it. But there is far more to the adjustment of personal difficulties than the mere spotting of the trouble and even that is not easy. One does not rush in with hammer and tongs to

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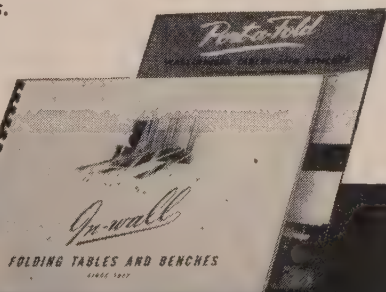
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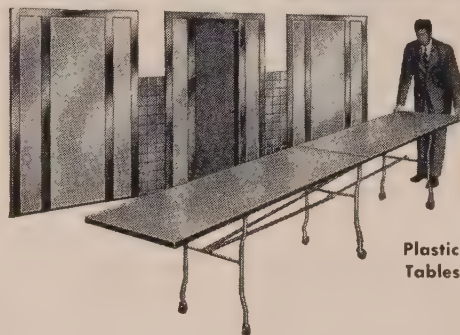
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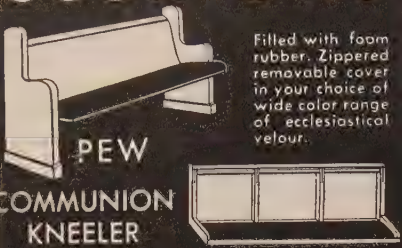
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yank out a prejudice here or an overdependence in the other place or to pound in a new type of adjustment. Even a surgeon doesn't find working with hearts, livers and lungs quite that simple because he is working with a "going concern."

But it is not just the impossibility of dissecting a living organism such as the personality that makes hammer-and-tongs methods impossible—there is that monster known technically as "resistance" with which to contend. The difficulty of attaining self-insight is great for the best-adjusted. Even the most self-understanding can well recite Bobbie Burns' famous words "Wad some power the gift would gie us, To see ourselves as others see us." But in the case of most counselees, whose difficulties arise in no small part from their inability to face their shortcomings objectively, self-insight is the one thing they do not have and do not much want. Any attempt, however indirect, on the part of the counselor to get them to realize in which respects they are "off the beam" easily leads to the suspicion on their part that the counselor is misinformed, prejudiced or otherwise mistaken.

Strangely enough, if the counselee is shown test results and profiles based on printed norms, he usually feels bound to accept them. The story is told of a woman who argued a certain point with another citizen. The latter, who worked for a newspaper, thought the matter might be of general interest and printed his understanding of the matter in his paper. When the woman saw it in print she called him and said that he must be right because the paper had printed it according to his ideas. Most Americans will accept more or less at face value the results of printed personality tests, apparently not realizing what those of us who use them do realize, that at best they are inexact. And if, further, their author or publisher is known by name because of his connection with some other better-known test or project or if one or more of the testees in the group have heard about them, seen them or taken them elsewhere, their authority generally goes unchallenged and their results are even more certainly accepted at face.

This fact gives the counselor both a severe caution and a real opportunity. Caution—because he himself must consider the test results tentative unless and until they have been confirmed by the testee or those acquainted with him. Opportunity—because most counselees with the typical American reverence for the average will not only want to know why and wherein they

deviate from the average but what can be done about it. If the counselor will take the time to go over the answers that have contributed to a low score in self-confidence, for example, he will find that opportunities for insight on the part of the counselee into the meaning of his own reactions will develop much faster than the counselor is able to bring about by any other method. Generally speaking, if the counselor is neither dogmatic nor uncertain, the counselee will accept almost at face value the results of the tests—at least intellectually. Emotional acceptance is, of course, quite another matter. Yet a long forward step has been taken when the counselee is faced with truth about himself and his difficulties without the generation of any personal resentment at the counselor. For what, after all, are test results? They are merely a summation, according to fixed and uniform rules, of his own answers. They represent not what the counselor thinks and says about him, but his own self-report. That he can hardly question.

V

Tests can be used to effect needed environmental changes. There are few personal problems brought to the attention of counselors that do not, directly or indirectly, involve other people whose assistance would do much to dull the sharp edge of the problem. Now psychological test results are of such a nature and carry such weight as greatly to facilitate the security of needed cooperation from interested third parties. If, for example, a counselor tells a parent that tests show very plainly that his child lacks the self-confidence needed, and more or less normal, in children of the given age, the parent will not only usually accept the test results at face but will want to know what he can do to help the child to build up the needed self-confidence. That may well be the very opportunity the counselor has wanted for weeks to discuss candidly some of the ill effects of the parents' authoritarian handling of the home situation.

On one occasion the author used, among other tests, the Bell Adjustment Test with a group of high school upperclassmen. As usual, there was evidence of home tension in not a few cases. "It looks like things aren't so hot at your house—or perhaps a little too hot for comfort," he remarked to one lad as he looked over the Bell scores, "What seems to be the trouble?" "Well, Dad and I just don't hit it," was his reply. "Well, son," suggested the counselor, growing a bit directive, "you don't have too many more months at home, what with Uncle Sam having

his eye upon you. Couldn't we some how get things straightened up with Dad? He may not be there when you get back from the service. How about a heart-to-heart talk with him some day when he seems in a good humor?" "I just can't talk to my dad," was the answer and something in his tone of voice and look made it seem true. One was reminded of Nabal of old who was such a churl that even his servants dared to say to his wife, "He is such a son of Belial that you can't talk to him." But later on this writer learned when he returned to the community, that the lad's minister, prodded by the test results, had not only approached the lad's father but had been able to resolve the difficulties happily. Now, instead of continual haggling with the lad, the father beams with pride as he points to him and says, "Look how that lad can handle a tractor. He sure has the old man beaten already." Such outcomes make the small effort involved in testing and counseling seem very much worthwhile.

In yet another case of husband-wife difficulties the writer happened to have the Bernreuter profile of the wife which he had secured months before in some routine group testing. Since it was her rather erratic behaviour that was at least the outward source of the difficulties it became possible to explain to her intelligent husband, who had some knowledge of testing, the peculiarities of his wife's profile (low B2S along with high B4D) and to secure from him considerable understanding of, and patient acceptance of, his wife's otherwise inexplicable behaviour. It is even possible that this counseling saved a marriage that has since been not too unhappy.

It is perhaps a slight variation of our point to say that tests often uncover serious emotional disturbances where least suspected and that a real service is performed if competent third parties are notified of this and alerted to seek assistance for the counselee. The writer found evidence of serious emotional disturbance in a young lady who was considered most capable and self-possessed and who held an important position in her own church. Her own pastor, and others on a professional level who knew of the results, were at a complete loss to understand them. A forced marriage a few weeks later made it seem very likely that for some time back there had been indeed below the calm, unruffled exterior a serious emotional conflict that might have been resolved more happily had there been more time, opportunity and disposition for ex-

(Turn to page 79)

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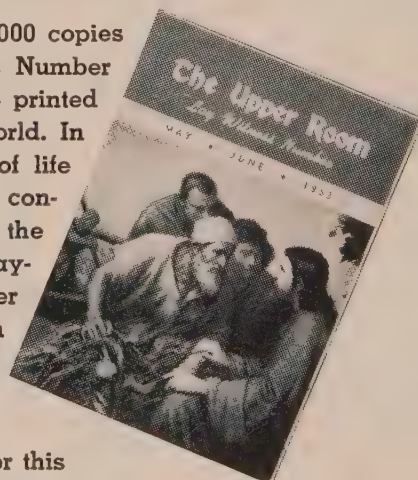
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by James A. Dillon*

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The selection of the motto should be made carefully. At least three factors ought to be considered. A brief Bible verse should be selected. A longer verse usually loses some of its intensity and "punch" by its length. Thus, at times it may be advisable to select only part of a verse, or to eliminate some of the words in the verse that can be omitted without damaging the thought involved.

The motto should present a challenge. Verses in the imperative mood are more satisfactory than simple declarative statements. "Search the Scriptures" calls for action. But a verse like Psalm 119:97, "O How I love thy law! It is my meditation all the day," presents a truth that we certainly ought to experience. But it is much more passive than the tone of the challenge, "Search the Scriptures." Always be sure the motto selected is active, stimulating to new consecration and deeper Christian life.

The verse selected as a motto should be one that speaks to every heart—even to the non-Christian who may attend the church. Romans 8:28 says, "God is working all things together for good to those who love him." This is a wonderful assurance but the verse limits itself to those who love God. An honest non-Christian must eliminate himself from the provisions of this verse. But in I John 4:11, "Beloved, if God so loved us we ought also to love one another," we have a verse that is meaningful to everyone.

These are the essential requirements of an effective year motto for the church. It must be brief, challenging, and universal in meaning.

How ought such a verse to be selected? The pastor can do it, or some official board might make the selection. But for the best stimulation of popular interest, try this:

Announce to the congregation the intention of selecting a Bible verse to be used as a motto for the coming year.

*Minister, Fairview Community Baptist Church, Camden, New Jersey.

Invite them to share in the selection of this verse by submitting to the pastor verses they find in their Bible reading they think merit consideration for this purpose. Make the initial announcement early in November and allow three or four weeks for the congregation to make its recommendations. Stress to the congregation the essen-

card. Do not be cheap at this point or much of the effectiveness of the motto will be lost. Have a fine printing job done. Contrasting colors add to the effectiveness of this card. The use of a red cross as background with the verse printed clearly in black makes an attractive card. At this point the emphasis on brevity is again seen to be valuable. A long verse requires a large card, or crowded printing. A brief verse makes the best wall motto.

Final Announcement

The final announcement of the text selected and the distribution of the printed mottos may be at either the Watch Night service or at the service on the first Sunday of the new year. In either case, when properly announced, this creates new interest in these services and helps avoid a post-Christmas let-down. If an award has been promised, be sure to present it at this service. A worth while practice is for the minister to use the new motto as his sermon text on the first Sunday of the year. This directs the thinking of the people and enlarges their understanding and appreciation of the year motto.

When the printed mottos are distributed always urge the people to tack them up in their homes and offices in conspicuous places, where the message can challenge them often.

The year motto may also be lettered on an attractive show card and prominently displayed in the church as a continual reminder of the text.

This use of annual church mottos encourages the people to read their Bibles with new concentration, sets forth a spiritual challenge to the people, and creates new interest through the joy of participation. The use of the printed cards is also a fine advertising medium for the church.

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Fairview Community Baptist Church, Camden, New Jersey, will be led by this effective motto throughout the year.

tial factors of brevity, challenge, and universality. Explain the values of these factors. Remind them through pulpit announcement or weekly bulletin paragraph during this interval of the recommendations that have been requested. Added interest can be created by promising the award of a prize to the one who submits the verse finally selected for the motto.

Discussion

The next step will be a meeting of the pastor with the official board at which time the verses submitted will be studied and discussed in the light of the questions: Is it brief? Is it challenging? Is it meaningful to every heart? Then this group makes the final decision on the verse to be used as the motto.

After the selection is made arrangements should be completed for the printing of the motto on a high grade

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The chart and diagrams illustrate the school seating principles that are incorporated in the design of NORCOR School Furniture.



The most important factor in proper seating is the seat height. The feet should rest firmly on the floor. There should be no pressure behind the knees or thighs on the nerve and blood vessels. The size and shape of the seat and back-rest must be correct for the seat height. See Figures 1 and 5 in Chart A.



The weight of the body is carried on the Ischial Bones, upon which it is perfectly poised without strain when properly seated. The Ischial Bones of the average student rest on the seat approximately 3" ahead of the line B-C in Chart A, but may normally rest anywhere from the line B-C to a point 7" ahead of B-C.

CHART A



NORCOR TUBULAR DESKS AND CHAIRS



The back rest and slight backward slope of the Norcor plywood seat helps the Ischial Bones (See Figure 2, Chart A) to find their ideal position on the seat. The Norcor seat is designed to allow for the individual differences in shape and position of the bones, providing a large flat "Ischial Zone."



The backrest properly proportioned and positioned to seat height, supports the trunk in a comfortable relaxed position. Supporting the lumbar region (Figure 5, Chart A) the muscles and internal organs fall into their proper positions and the chest is expanded for deep breathing.

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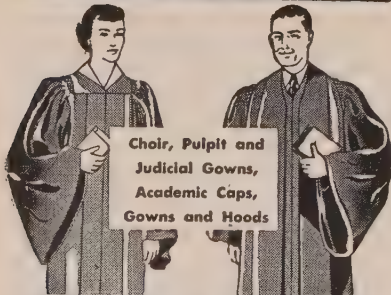
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A Cornerstone Is Uncovered

by Helen Langworthy*

OUR church building is forty years old and this summer the members decided repairs must be made. We began with the long approach to the church which included two flights of cement steps. The workmen had been busy only a few days with their loud air hammers when they spied metal—copper. They discovered a box embedded in the old cement, of copper, and about the size of a shoe box.

A cornerstone, someone said in wonder and telephoned the minister hurriedly. He came and was as surprised as the workmen. But realizing the container had been placed there forty years ago, he asked that the church officials be present when the old copper box was pried open.

Inside they found an old, well-worn Bible, a list of the church members and also of the Sunday school members, of 40 years ago. There were two newspapers of August 22, 1912 carrying the life-story of our church along with the dedication ceremonies. The newspapers related how in April, 1858 seven persons met in the school building and decided to work for the erection of a church. That occurred nine years later. There were several copies of religious publications of 1912. The minister and the others agreed that they were historic "finds" but the small print, the narrow margins and few illustrations

of those days did not compare with the readability of the present years.

Nevertheless they turned the pages of the publications eagerly. They were anxious to see what was important two decades ago. They found an account of the death of General Booth, great leader of the Salvation Army. Also, they read of the death of Peter Friederich Krupp, reported to have died of a broken heart because there was no market for his guns! Another feature was titled "Beer or Buttermilk" and said the consumption of beer had been reduced 35,000 barrels because buttermilk was gaining in popularity in Chicago.

Scanning the lists of the church and Sunday school members it was noticed that the majority of the persons had died or were now unknown. But it was gratifying to discover there were names of a few young children who were now active workers for our church.

When the contents of the cornerstone were placed on display that all might see—those who had signed their names as small children in 1912 were, understandably, most impressed.

One woman viewed all the papers thoughtfully and then said, "Do you know it gives me a wonderfully stable feeling to see my name here? Finding it literally built into the physical structure of our church gives me a deep responsibility—an urge—to be a part of the church's moral structure too!"

*Traverse City, Michigan.

Prayers for Worship*

by Friedrich Rest

PRAYERS FOR THE CHOIR, BEFORE ENTERING CHURCH

O God of compassion, whose love is unending: Inspire us as we stand in readiness, that we may be filled with adoration and praise. Be with everyone whose voice is raised and whose knee is bent, and we will ascribe all honor and glory to Thee. Through Jesus Christ our Redeemer. Amen.

Eternal God, who art pleased when Thy children long for Thee: Prepare us inwardly for the service we are about to render, that all may see the glory of

Thy Son and listen to Him. In the Name of Him who is always' pleasing to Thee. Amen.

O God of peace: Fill our hearts with faith, that with joy and thanksgiving we may remember His triumph over death. Inspire us in all our efforts to praise Thee. In the Name of Him who brought newness of life. Amen.

O gracious God, who art pleased when Thy children enter into Thy presence with thanksgiving: We thank Thee for the high and holy privilege we have of leading the congregation in worship. Bless each of us, according to our needs and the riches of Thy mercy, that unitedly we may give glory to Thee in

*From "Worship Aids for 52 Ministers," by Dr. Friedrich Rest; published by The Westminster Press; copyrighted, 1951, by W. L. Jenkins. Used by permission.

sincerity and reverence. Through Jesus Christ our Lord. Amen.

A PRAYER FOR SERVICEMEN AND WOMEN

God of Grace: We pray for the young men and women who have left our midst for the armed forces of our country. Enable them to keep their visions fresh and their ideals high in these difficult times. Be with them, whether they are on land, on sea, or in the air.

Grant unto the leaders of our national life knowledge of Thy ways, good judgment between things more and things less important, that they may guide wisely whatever portion of destiny may be in their keeping. Knowing that their tasks in this hour of history is fraught with many perils, we unite in asking help from Thee that those who guide us may be guided by Thee.

We implore Thy comforting help for those from whom the young men and women in the service have been separated. Give abundant strength and courage with which to face this separation. Grant that, drawing nearer to Thee, they who are gone and we who are here may be bound together by Thy love in the communion of Thy Holy Spirit, and in the fellowship of Thy saints. Through Jesus Christ our Lord. Amen.

A HOLY WEEK COLLECT FOR CHRISTIAN UNITY

Eternal God, who art ready to make Thyself near to each of us, especially in the cross of Christ: Gather Thy people from all churches at the foot of His cross where we may learn of Him and unite in obedience to His holy will. Through the same Jesus Christ our Lord. Amen.

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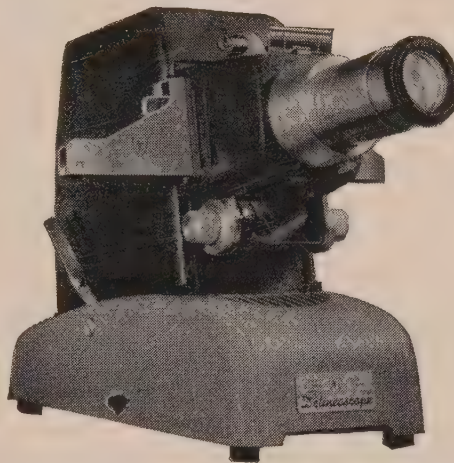
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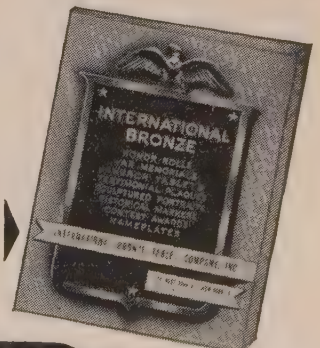
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REMEMBER THEY ARE PERSONS

Basic Clues for Youth Counseling

by Clarice M. Bowman*

TO be a counselor of young persons is a high and holy calling, an humbling yet exalting mission. The minister counsels. Young people come to him for conversation about what matters to them most; he counsels also through his visits, through his sermons, and also indirectly yet most potently through the invigorating witness of his convictions. Parents of youth are "counselors" in the home, whether they think of themselves thus or no. Then, churches appoint selected persons to "teach" and "counsel" youth in Sunday school, evening meetings, and other relationships. In addition to these are adults—usually there is at least one in every congregation, who unofficially becomes a "friend of youth" (and they know it), who champions their cause, who makes himself available to be with them in their fun and in their difficulties as well.

Suppose in a given church, all these persons were gathered together in a circle—a circle of concerned friends of youth. They'd discuss, to be sure, plans for program and such. Then, after that, they'd think, perhaps, of some of the deeper aspects of "counseling youth": how to be the kind of poised and winsome Christian friends youth needs these days, how to meet sudden needs, how to use methods that would attract and not repel the sensitive minds and spirits of youth.

Clues for counseling, they would discover are to be found—no, not alone in the textbooks, helpful as they are—in the very basics of their Christian faith! Let them look quietly . . . and maybe even prayerfully . . . at what they believe about God and man, to discover some ways of helping youth grow. What clues might they come upon?

Respect for the wonder-workings of God's laws of growth.

The minister and other counselor of youth is in a unique position to view God's amazing laws of growth at work over a period of months, years. There is Jim, not long ago such a heart-breaking mischief-maker in his intermediate class, now a worship-leader in his older-youth group. The minister

witnesses unfoldment and release of personality in a youngster who came hesitantly the other day to his study on the verge of suicide over serious guilt. The teacher, noting a new spark of purpose in a senior's eyes, knows that he of his own efforts did not plant it there: God's laws have been silently at work, and the teacher has helped a bit, maybe.

In growing persons, God is permissive in His relationship. The Father casts his children into the vale of soul-making, unties his own apron-strings, offers them freedom that is not make-believe, trusts them as only the most loving Father-heart could possibly trust. Sometimes they disappoint him. He surrounds them with helpful influences they can use in their daily, hourly choices, but he does not command or force. He exerts ever upon their hearts and consciences that non-manipulative but loving pull towards fellowship with himself and the joyous self-identity that comes from alignment with his will. Surely puppets, with the outcome of their drama of life predetermined, would feel no challenge. Would it not be a miserable feeling, a negation of one's very selfhood, to be hoodwinked into goodness thinking one had freedom? God does not ask in an authoritative way for subservience, but rather for full-hearted, voluntary choice; then his fellowship is full and free—and creative, in that man opening his heart to God shares in the newer thoughts and realities now brought to pass upon earth that could not have come save with his voluntary sharing. God and he together. Each person, in a real sense, shares with God first in the making of his own self in the "image" of God; then in the building of the world better.

"As the Father worketh, so I work," said the Master when himself young. As God works with us, may we adults in turn work with our youth . . . respecting their personalities as expressing something of the "image" of God, working with the grain of their higher potentialities yet never forcing to our wills.

Jesus set problems before his hearers, then bade them think. He left the verdict up to them. Youth's counselors

today can be available to youth, always open to their problems and joys; always responsive, always trustful of their best—even though present evidence may be to the contrary. The meaning of faith, in practice in counseling, is to look for the not-seen possibility hidden even from the young person himself! Decisions cannot be forced authoritatively, else the decisions are not youth's own; else the growth-stuff would not go into the fibre of their personalities. Counselors can but surround youth with warmly nurturing influences to the good; strive ever to awaken and call forth as Jesus did, their own higher dreams and daring; and be zestful companions to them on the high road of their questing. True counseling is non-judgmental; it simply seeks to help persons . . . as God ever helps his children . . . to discover positive resources within themselves or available to them through prayer, with which they can build better.

The counselor is humbled and awed as he looks at the most unprepossessing-appearing young person with something of a "God's-eye point of view;" as he realizes that startling possibilities are hidden there; as he affirms that the resources of a mighty God are more than sufficient. Testimony is coming increasingly from psychotherapists and counselors that individuals and groups have within themselves far more resources and insights for solving their problems than has heretofore been admitted. The atmosphere of permissive understanding and even if need be, of warmth of friendly assurance which youth so desperately need, can enable the individual or group to examine these insights and develop these resources—from the inside out! They do not have to be foisted on, from the outside. God does not so work. To the Christian counselor, the presence of these resources are but further evidences of a plan that makes for health and healing all along the line. "This is the Lord's doing—it is marvelous in our eyes."

Methods suffused with Christian love.

Love is the key to methods of counseling and teaching, perhaps the key to all church group-work. There has

*Assistant professor, High Point College, High Point, North Carolina.

not been enough love generally in church work—witness quarrels among members, choirs that cannot get along with one another and with the minister, much less produce harmony of sound. Particularly does love need to flow in and around youth these days: Christian love, not a sticky sentimentality that you are the first to cast aside, but a strong, sturdy life-giving red-blooded stream of assurance. This generation of adults now working with youth was victim of the psychological theories of child-rearing that suggested that the baby cry until the split-second time of its feeding by the chart, that it sleep in a dark room alone from the first. In turning aside from a suffocating type of sentimental love, who knows but that it turned too far? Materials in religious education have warned teachers against letting themselves become attached to pupils in their classes. To be sure, a healthy objective philosophy is necessary. No adult should allow the affections of a youngster with whom he is working to become too tightly attached to himself, or suffer "crushes" or such like, lest the young person not move outward into further, fuller adjustments.

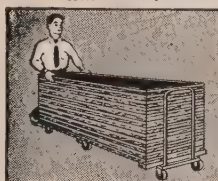
But youth of these days, some of them, are affectionately starved. One reason they begin going steady so young, and even get into sex difficulties, is that they need some deeper affectional ties from some fellow human beings! Some are from homes where little warmth is experienced, many are from broken homes. Their minister and church leaders can offer solid assurance, support, friendliness without overdoing it. They can be "there" to young people—which is just what youth ask, and no more. They can remember individuals with a birthday telephone call (it takes but a moment to jot down a reminder on a desk calendar). They can congratulate them on some success or graduation. They can call them by first names. A loving heart, and practices of prayer about young persons lends wings to memory of names. The church is God's one family. Youth are a part of it. They need to know that!

Loving thinking about each young person, particularly about the one who is creating problems for others, or who shows clearly that he himself has problems, will see him—not in clod-blooded categories as a "case", but as a warm, living, changing, suffering, wistful self. Let adult friends remember that never does a young person so need loving as when he himself is most unlovely!

Such loving spirit does not becloud perception, nor does it preclude the careful and even detailed use of data or measurements or the best findings as to ways of working with persons

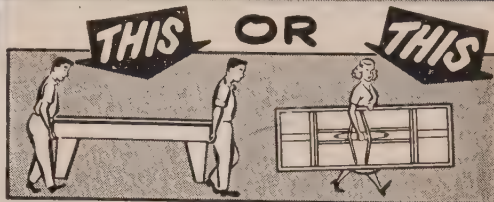


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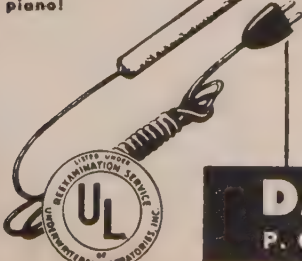
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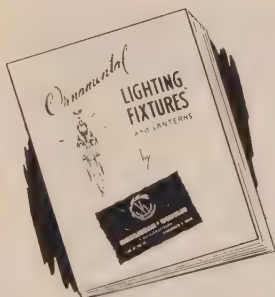
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with problems. The minister and other counselors will strive to their utmost to learn better methods of counseling; but they will not be technique-hounds seeing all "cases" through the smoke-screen of themselves using these methods! Like the musician who has practiced his scales until he can move with confidence through the music and express its spirit, good counselors use good methods yet ever subordinate methods to persons.

Realization that each young person must act from motives all his own.

This is his inner bill of rights, from the way he was created. Adult workers are tempted to judge surface acts of youth. The important question is not what the young person does (what appears to the adult on the surface), but what inner need he was trying to satisfy. Can that need find satisfaction in more acceptable ways, ways more productive of Christian growth? If teachers who complain of "discipline" problems would seek first to draw their own emotional reactions out of the way and look beneath surface symptoms to underlying causes, they would soon discover that "youth have reasons" for all that they do.

Motives root back in home and family and early years. To be able to say quietly, "You feel thus-and-so, don't you?" might sound like healing balm to a young person. Here is assurance that someone else senses even dimly the awful gnawing hurt within him. This may be the first little thread thrown across the chasm separating the adult world from that of the youngster, the beginning of a cable of helpfulness.

But the adult must needs discipline his own spirit lest his personal reactions, particularly negative ones, get in the way. He may need to do this consciously many times before he achieves a habit of objectivity. The best guidance in pastoral counseling and therapy suggests the urgency of the counselor not reacting with emotion himself for or against the counselee. Openness of spirit and concentration of mind can be maintained in an atmosphere of Christian love. In fact, the minister who can do this is coming close to what Christian love means. Other teachers and counselors can learn from him.

Practice enables the counselor to hold the young person in the center of his thinking (there is no better practice for concentration than prayer). The young person himself knows well whether his adult friend's mind is wandering or tightly screwed up trying to concentrate, or thinking about what he is going to say next. The de-

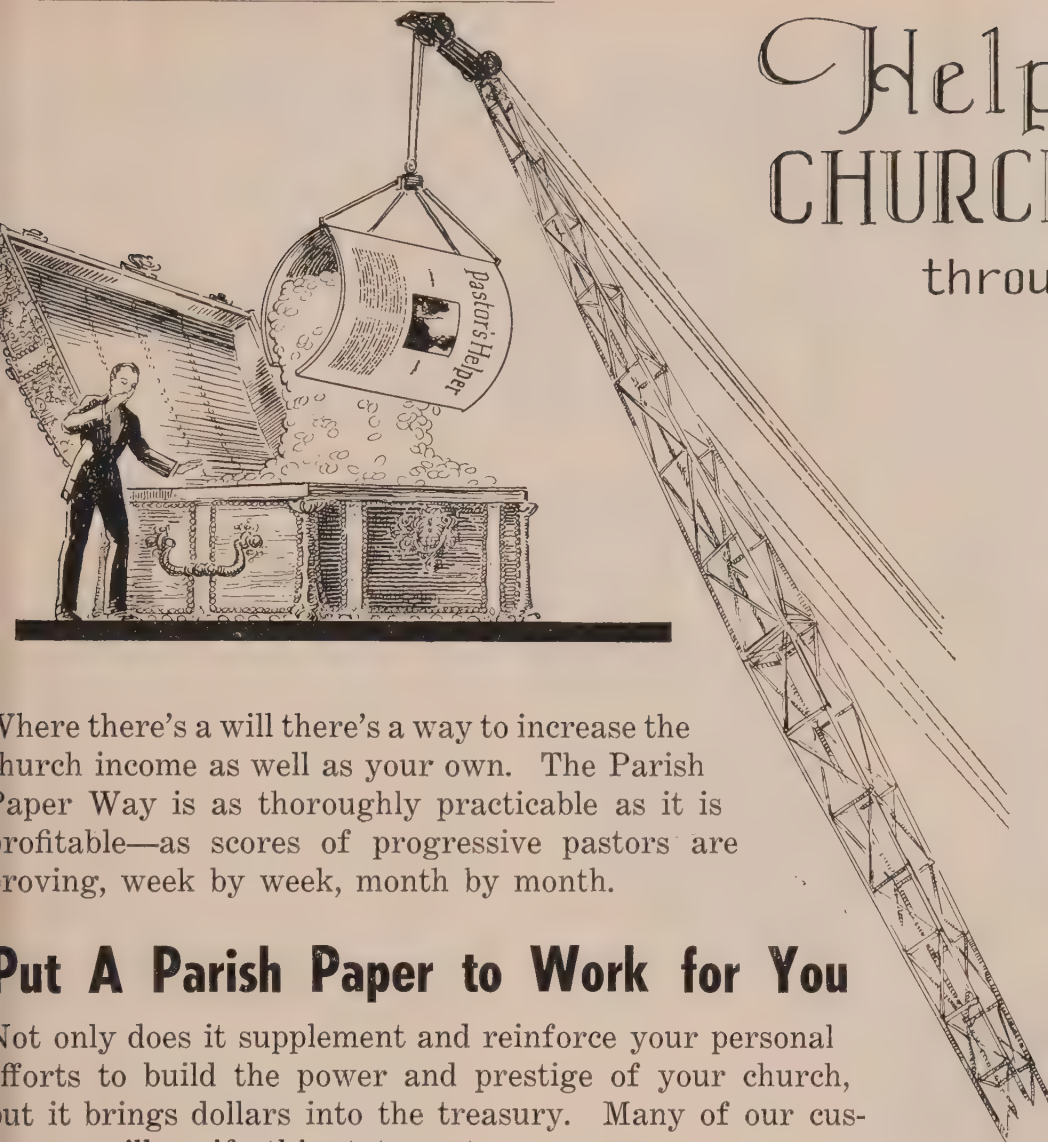
sirable spirit is that of friendly waiting, permissiveness that the young person soon recognizes may be weighted with prayer—but here again, not a compulsive, telling-God-what-to-do kind of prayer, but an openness, a "letting go, letting God."

Such objective, open-hearted counseling avoids stereotyping youth. In a print shop, the stereotype is a piece of metal with a design which, when inked, prints always the same. Experienced workers learn that individuals differ from one another . . . and from themselves as they grow along! A stereotype is never fair to an individual. It stamps on him a preconceived design, and anything he can do or say only serves to ink up that stereotype. The young person is powerless, caught. Only the maker of the stereotype can fling it into the melting pot. This the Christian worker with youth must needs learn to do. God has newer designs for each personality, and each morning is a new chance. The best his assistants in the church can do is to respect that design . . . and to strive in their humble way to cooperate. This is what is meant by "accepting" a person and to accept one's self as counselor accepting him!

Counselors gain from studies of psychology and sociology helpful insights as to dominant centers of motivation in persons. To study or review is in itself a spiritual quest. One must begin where the youth are; one cannot start where he himself is, or where he thinks the youth ought to be. He cannot "read into them" needs he thinks they ought to feel. He finds charts of general characteristics of given age-levels helpful in revealing what to expect and what not to expect. He suits his vocabulary and suggestions to the steps of those with whom he is walking.

He tries ever to keep a "normalcy" picture in mind: a sort of gyroscope to hold him steady, and keep him from getting a "case-complex" such as some inexperienced, unfledged, would-be "counselors" have—always probing for the worst and expecting it to be deliciously Freudian. Youth are living in abnormal times, to be sure, but they are for the most part "normal youth with everyday problems." Let not the adult over-magnify deviations. The medical doctor strives ever to keep in mind a picture of health as his norm. He lets the patient catch the contagion of his own confidence. This is a different matter from an over-optimism flying in the face of facts. But it is a healthy, positive assurance.

Ministers and other counselors of youth remember with profound thank-



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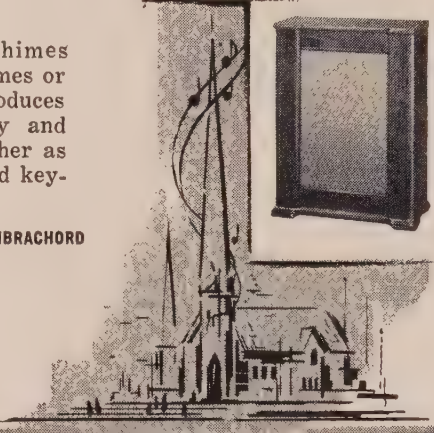
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fulness and even awe, the amazing resiliency of young lives and the miracles of the grace of God—yes, as in the old song, amazing grace. Even where young persons have slipped, terribly and apparently irrevocably, the power of God and the fact that they are growing can work wonders. Seminaries may forsooth do a disservice to ministers for working with youth by training them heavily in clinics and mental hospitals full of non-normal people. Surely some laboratory work might be done among "normal youth with everyday problems" even in an abnormal world. Only with norms in mind, and with him who is ever the Norm at the heart of the process, can one counsel well.

Workers' hearts become ever more sensitive and minds more sharply aware, as they take to God in prayer those with whom they work. Sometimes insights come as if from the blue, that they know are not of their own origination. God is even now at work. That the counselor might be given fuller capacity for receiving the power of God and further skill for using his insights from training, common sense and prayer, he undertakes buoyantly and gladly whatever disciplines of spirit and of personal devotions may seem needful. Only thus do lives of adult friends of youth become channels for the Great Counselor to counsel youth.

SWINGING TOWARD THE LIGHT

"I do believe the world is swinging toward the light,"

So spoke a soul on fire with holy flame.

Amid the dark such faith pierced thru the night,

The dreamers wrought and living fruitage came,

To give of self, and not to count the cost,

To learn, to teach, to labor, and to pray,

To serve like Christ the least, the last, the lost,

These were the beacon fires that lit the way.

Our light grows dim; the air is thick with doom,

And everywhere men's souls are crushed with fears

Yet high above the courage and the gloom

The call resounds across the teeming years;

"Lift high Christ's Cross! Serve God and trust His Might!"

"I do believe the world is swinging toward the light."

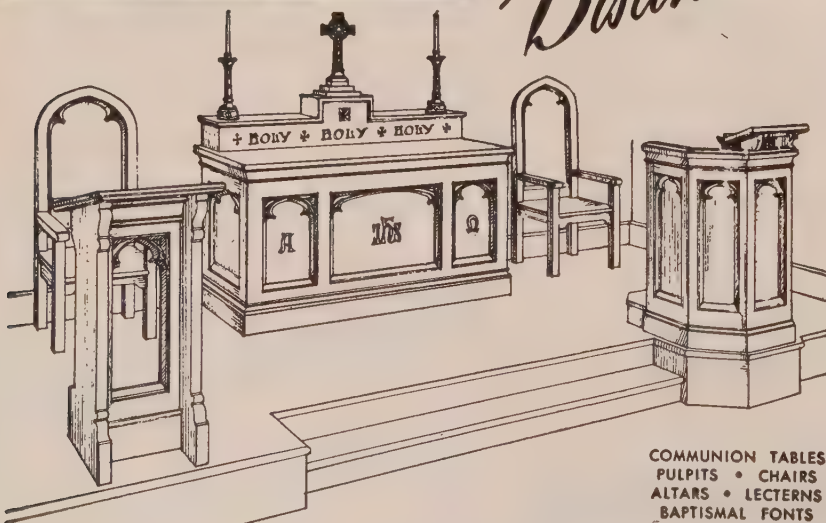
— Georgia Harkness

AUTHOR DISCOVERED

In our February Issue we ran the meditation, "His Ultimate Question," with the explanation that the name of the author was not on the manuscript. We have since discovered that this excellent article was written by Marlon C. Allen, pastor of the Clemson College Baptist Church, Clemson, South Carolina. Our thanks to Mr. Allen for sharing with us his fine meditation.—The Editors.

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A Sermon for Children by John Schott*

NOW that we live in the age of television, when by the mere flip of a knob we can bring into our homes all types of "culture" such as Uncle Miltie and Hopalong Cassidy, I'm sure you boys and girls know what I mean by a juggler. You have undoubtedly seen several of them perform on your TV screens, tossing into the air and catching at the same time a number of balls, plates and knives. I have always admired them for their expert timing and skill.

Anatole France, one of the world's greatest writers, tells us about one of these jugglers. He apparently was a very clever man, for no sooner had he placed his old and worn carpet down in the public square and begun his tricks, when a crowd would gather around him. At first they would applaud, but when he continued to do tricks which seemed marvelous to them, they would throw small coins on his carpet to show their appreciation.

That was the way this man, Barnabas of Compeigne, made his living. But it wasn't much of a living, for he could not do his tricks in winter when it was cold outside, and in the summer, whatever money he earned, was just enough to pay his meager board and room. Barnabas, however, did not complain for he was a very religious man who feared God and loved his fellowmen.

One day as he was walking from one village to another he met a monk, a devout man who lived in a monastery in that neighborhood. The two men talked earnestly together, and before long the monk persuaded Barnabas to come with him and devote his whole life to the worship of God.

In this monastery there lived a number of gifted men. Some of them wrote books, others composed beautiful poems, while a few were artists. One of them, a sculptor, busied himself day by day at his task. Even though his eyebrows and hair were white with dust, and his eyes constantly swollen and full of tears because of the little chips which flew up into them, yet he was extremely happy at his work.

But Barnabas was not happy. All about him were men who were skilled in one thing or another, the writing of books or poems, and the making of a number of beautiful things. "God must be very pleased with these men," said

Barnabas sadly to himself, "for they can do so many fine things, yet here am I with nothing to offer God for his great goodness."

For many days he wandered about the monastery sad of heart, feeling he was of no use, and that God was not proud of him. But one morning he sprang joyously out of bed and ran to the chapel where he remained alone for an hour. Every day from then on it was noticed that he went to the chapel when all the other monks were busy working in the field or at their respective tasks. And it was also noticed that he no longer was sad, but rather was one of the happiest of men in the monastery. This, of course, aroused the curiosity of the Prior whose business it was to know what all the monks were doing. One day when Barnabas was alone in the chapel the Prior with two of the oldest brothers stole into this holy place to watch him. To their amazement they saw Barnabas standing before the high altar extremely happy, doing all his juggling acts which in former days had brought him such fame. With a complete forgetfulness of self, he was trying to make God happy by doing his best tricks for him.

The Prior and the older brothers thought he was out of his mind, and they decided to expel him from the monastery. But at that very moment a great miracle occurred and these three men came to see that God was pleased with Barnabas who was doing the best he could.

This is Mother's Day. What have you boys and girls done today to show your love for your mothers? Perhaps you have borrowed some money from your dads and bought your mothers a corsage, a box of candy, or something very beautiful. That's fine, but I think all of us can learn a great lesson from Barnabas. He had very little, but what he had, he gave freely to God; he gave of his best to make God happy. Today, tomorrow, every day throughout the year you can do the same thing. Every day you can paint a picture for your mother, or sing her a song, or play your musical instrument, or even do your yo-yo tricks for her as long as you, like Barnabas, do the best you can to make her happy.

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THE PRACTICE OF PRAYER—VI

Prayer and the World

by *Albert D. Belden**

WE HAVE already pointed out that by the change of character caused by prayer in the praying soul, other lives and the circumstances of life are affected. But there are still more direct achievements of prayer than that.

In an issue of some years ago of *The Quarterly Journal of Science*, there was published the following fanciful, but highly probable illustration of how much room God has left in the natural world for the operation of the human will. "A gardener may dig twenty or only nineteen more spade-fulls before dinner—a point determined freely by him. Yet see what may depend upon it. The twentieth may turn up a slug. A young swallow, weak on the wing, may thus find a dinner, and be able to join the migratory flock and reach Africa. On this fledgling's arrival may depend whether a certain insect shall be snapped up by him or left to lay a million eggs, which the next month will be each a locust laying a million more, and on this billion of locusts and their progeny may depend a vast tract of country, by Christmas, green as Eden or a leafless wilderness 100° or 70° in heat, and the temperature will affect the winds and so mean drought or rain for half-a-season in Europe."

Now if natural laws allow so much room for the play of the will of an obscure English gardener, how much room may not God have left in the affairs of his Creation for the operation of his earnest-minded, pure-hearted and purposeful children? Still further, how is it possible to talk and think as though God himself were the prisoner and helpless victim of his own laws? The exertion of human will under any circumstances is never insignificant, and when exerted under the conditions always assumed in Christian petition, viz., in the name, that is in the spirit and temper of the Lord Jesus Christ, is it unreasonable to believe that it possesses unique influence with God?

We do not mean by this, let us repeat, that there is any reluctance, on God's part, to do the very best for us, that we have to overcome by our pleading. Such a conception paralyzes pray-

er. It may make for the importunity of desperation, but that is vastly different from the importunity which Jesus enjoins, for in the parable of the Widow and the Unjust Judge, it is the unlikeness of God to the judge that Jesus emphasizes, not the similarity. God is not an unjust judge, therefore importunity in appealing to him can only be the importunity, the eagerness, of a happy expectancy, the proof of earnestness and sincerity. It has no basis in suspicion of God's good intentions. Indeed Jesus founded his exhortations to petition upon the willingness of God to bless and answer. He tells us that the Heavenly Father is more willing to bless us than our earthly parent. It was he who first assured us that "your Heavenly Father knoweth what things ye have need of," and yet he bids us ask in order to receive. "The Father himself loveth you," he declares, and in face of that fact we cannot doubt God's desire to meet our requests with a glad affirmative wherever it is compatible with our real welfare. Yet the fact remains that God, if he is to act at all in response to our prayers, must act in relation to the whole human world and the pouring of our energy Godwards in petition may be one of the most important and vital requirements of his successful operation in human affairs. It is the condition which gives to his willingness, opportunity.

It is well to bear in mind, however, that the practical requests that some profess to despise are, very often, entirely in line with spiritual well-being and God's supreme purpose. A petition to God in regard to financial difficulty may be a selfish and lazy plea, but then again, it may not be so. It may, on the contrary, be the appeal of a man who sees help nowhere but in God's intervention in his affairs. He has done his best—put his talent out to usury—filled his days and nights with industry—taken every legitimate opportunity of increasing his resources, and yet circumstances are too strong for him—debt piles up, perhaps from misfortune or ill health, or from the defalcations of others, and at last as a friend to a friend, he appeals to God. That appeal has not always been made in vain. Behind the Psalmists' declaration, "Never have I seen the righteous

forsaken nor his seed begging bread," there is a real, if not an invariable experience and behind the stories of Dr. Barnado and George Muller, of Bristol, and the experience of many a Christian missionary effort at home and abroad, there is the great fact that in the last analysis, the silver and gold are God's when he requires them. If an appeal to God for money can be made "in the Name of Jesus" an answer may be expected without the least risk of any spiritual damage accruing.

Praying for Good Weather

Is it also very clear that prayer for the alteration of weather-conditions is as foolish and irreverent as some have asserted?

Every farmer will bear witness what a struggle it is for him to believe in the perfection of the weather. To any candid observer it is quite clear that there is only an approximate efficiency in nature's weather arrangements. It is difficult to believe it is God's intention that vast areas of crops needed by man, and sometimes, as just now most urgently needed by him, should be burnt up by drought or destroyed by storm. May it not be that here too, God has left room for the human will to realize itself? Time was when men declared that smallpox was inevitable and only to be explained by God's mysterious Providence and Will, yet we know now it was only a challenge to the human will to seek more of its Divine inheritance of natural power. Who shall say that the prayers of devout men and women, pleading with God to stay that awful scourge, had nothing to do with the discovery of sanitary laws and their vigorous application? Because the answer came in a slightly different form from what was expected—as the discovery of science delivering whole generations, rather than as immediate cure for separate individuals, is that sufficient reason for denying its connection with prayer?

But the supreme objective results of prayer are of course those of intercession. The changing of circumstances in the world depends in the main, though not entirely, on the changing of men. Environment in human experience is predominantly personal. Alter

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persons and circumstances will alter. The example of Jesus here is splendidly rich and magnificent in its challenge to us. How he prayed for his disciples, collectively and individually! Read John XVII until the tears fill your eyes and emotion rises like a flood in your soul. If you could overhear the outpourings of your mother's heart for you, could you remain unmoved? "O thou child of many prayers" is there any sweeter or more beautiful fact in human life than the fact of intercession? Shall we silence these pleading voices? Shall we stay his interceding? Shall we say "Hush, don't pray! God is Love and will provide." Do we not feel on the contrary that, mysterious as the necessity may be, we cannot and dare not deny the supernatural efficacy of the prayers of Love.

Two considerations will help to clear our way finally towards this belief:

(a) God is limited by the fact of human freedom—the reality of human power. This is no reflection upon his Omnipotence for he is self-limited. It is by his own choice and grace. Only Omnipotence can limit Omnipotence. Yet it does mean that God has shut up his power to a certain channel of purpose, namely, that of producing a humanity free enough, yet good enough, to be his children by choice and love as well as by creation.

This is why God seeks to govern humanity by consent of the governed, and every life and heart subdued to him, offering itself to him in appeal and trust, enlarges his opportunity with the world of human affairs. It gives him back more of the power he delegated to men in his great sacrificial act of creation. So our prayers, with the consecration of will and energy they involve, may be constantly necessary—not to persuade God to action, but to create the opportunity whereby his highest willingness may find expression.

(b) God has the good of all in view. The good of all sometimes demands the temporary sacrifice of the individual. Hence, again and again the human situation may so develop that this or that petition simply must not be granted. Indeed, a petition may be granted for a time and yet at last the exigencies of the situation may demand its withdrawal. Thus prayer may help to protect a soldier at the front, over a long time and under many varying situations, and yet some new adjustment may become necessary through a change in the general situation and prayer may not then avail.

This of course involves the view that God's relation to our world is a living one, and not already fixed and static. We are not in the hands of Fate in the sense of being the helpless victims of

an already fixed programme of events. Our fate is a personal God, who is Love and Life Everlasting. He has left room for us to "splash about," as it were in life, but over all reigns continually his power of adjustment and readjustment, till at last he shall shepherd all his sheep safely home to his fold.

God in Christ bids us pray; God in our hearts, as passionate Love, "the likeliest God within the soul," also bids us pray. It must be therefore a stronger argument than the mere appearance of things that can convince us that our praying is in vain.

Unanswered Prayers

"Yes—but what?" asks the Woman of the Broken Heart, "What of the unanswered prayers? What am I to believe who prayed so earnestly and purely for my dear lad, only to learn that he died in agony and loneliness?" It is just here that Christ's view of prayer yields most consolation. You have prayed with earnestness and faithfulness, trusting in God, yet he has not given you your desire. Surely there is only one explanation possible—trust him still. Are you not the more sure that your boy has been taken only because God's method of governing the world and of bringing it at last to himself, demanded the sacrifice.

The more sure you are that God answers prayer, the more certainly you can rest in the answer he gives. It was no mere human riot of unchecked and bloody cruelty that was round your boy when he died. "Underneath are the Everlasting Arms." Finally in your unanswered prayer you have an august companion—One who prayed with a sweat of blood for that which was yet denied even him. Nevertheless, because he had begged so earnestly and yet had been refused, he knew the more certainly that God's way was best, and "An angel strengthened him."

It may be useful at this point to enquire how we may conceive the "mode" of prayer's operation in its objective results? It always helps greatly to form a mental picture of what happens. An illustration may help.

Some time ago an earthquake occurred in the Midlands, and when I read the account of it, I thought, "Well, that is something the British Navy couldn't keep away!" It reminded me that this "tight little island" is not so completely severed from the rest of the world as it appears to be. The sea doesn't go right down and under. In the depths the island is entirely one with the mainland and if only a force operates deeply enough, it can pass from the one to the other. That is a parable of the operation of prayer. Superficially we are very divided, almost isolated from one another. We are islands of indi-

viduality thrust up out of the ocean of Divine Being. But in the deeps we are rooted and grounded in that One Being. "In him we live and move and have our being." This vast Common Being who is, as it were, the great Central Exchange of all operating forces whatsoever we call God. He has given to us a certain degree of real individual life, and the energy of that "individual life" we can keep to ourselves and use for our own selfish ends and pleasure. Prayer is the consecration, the return, of that "energy" to God. In prayer one turns in will and heart and thought to God, preferring one's requests and desires, but fundamentally praying. "Take my will, my energy, take me, use me for the good of him I love, for the good of all my kind." Intercessory prayer then may be actually the giving back to God of our personal energy that he may use it to strengthen and help and bless another soul. It is the dedication of one's own spiritual volcanic force to God that through his all uniting Being it may be used to thrust up into some other soul or souls fresh forces of spiritual conviction and illumination and strength.

A natural corollary from this view of the "mode" in which prayer operates, is that we ought to expect it to be possible to stimulate by prayer, the forces of physical and mental, as well as of spiritual life. The prayer of faith should have healing efficacy, not perhaps with invariable success, but always tending towards success.

If then it be true that prayer has great objective results, see what a vista of opportunity opens out before us.

The individual may extend his influence far beyond the range of his active life. Circumscribed in talent perhaps, lowly and obscure in social position, there is nevertheless open to him the Grand Alliance of the universe, he is called to be a "fellow-worker with God." From the privacy of his chamber he may bring God's influence into the life of the church, of the nation, of the world at large. Seas cannot drown nor mountains obstruct the movement of his will. In holy alliance with the Creator he says, "Let there be light" and light arises—"Let there be love" and hearts grow strangely tender—"Let there be life" and the sick are healed, souls brought back from the jaws of death, spirits dead in trespasses and sins quickened with newness of life.

Now if this is a fair description of what may happen when the energy of one life is poured back into the Hand of God, what shall happen if, as Jesus said, "Two shall agree?" Imagine a company of such souls! A whole community that has learned to pray in the

(Turn to page 50)

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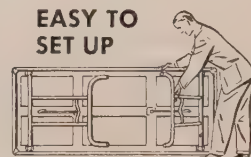
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"... Pointing to God"

(From page 12)

Christopher Wren

Sir Christopher Wren was commissioned to rebuild Saint Paul's Cathedral and some fifty-one other churches. Pressed for time—the city had to be rebuilt in a hurry—nevertheless, Wren determined to present to the skyline of the flat city, a sparkling variety of spires and towers of varied types. He invented the storied steeple. The ascending stories offering a variety of ornamentation. His fifty churches boasted spires, lanterns, steeples and towers seldom equaled in any one city.

Wren solved the problem of support for a steeple by bridging the void of the tower with either a core of masonry within the tower, or by a semi-elliptical dome above the void. Such methods relieved the stress on the walls of the towers and allowed the storied "lanterns" to rise to any desired height commensurate with the strength of the base tower.

This many-storied steeple of Wren was brought to America by the early settlers in New England and has remained one of the most distinguishing features of American church building. The most immediate source of this New England style was the church of Saint Martin's-in-the-Fields, built by a pupil of Wren, James Gibbs. This architect succeeded in uniting the pagan Greek portico with the Christian steeple. This church served as a model for many in America, for it was a simple, rectangular building with a portico on which was erected a steeple. It could be built on a large or small scale, yet be in excellent proportion. Its steeple rose, with simple dignity, several stories and held a clock as well as the usual bells. The Arlington Street Church in Boston, Massachusetts, is a scale reproduction of this famous church.

The oldest extant steeple in America is probably that on the "Old Ship Church" in Hingham, Massachusetts. It is octagonal, in the style of an open lantern topped by a slender spire. This octagonal lantern style was reminiscent of the twelfth century campanile in Holland which inspired Wren's successive story steeples. This steeple was much copied in New England. Steeples raised story upon story to the sky, wrought in native pine with as much beauty as European builders did with stone.

The erection of these Colonial steeples was an achievement in engineering, considering the lack of machinery, etc., in those days. The tower was of course, built first. Its hand hewn, four-square timbers were fastened with round dowels. At each angle, hurricane timbers

were placed diagonally to brace the four corners against lateral stress. On the tower then were built the successive stories of the steeple. The spire was customarily assembled on the ground and then hoisted, all in one piece, either up through the tower or from the outside and placed in position on top of the last lantern story. This might be classified as an early ancestor of the pre-fabricated assembly system.

Fragile Steeples

But here again, the disasters that overtook the Gothic buildings struck many a New England steeple. Made of wood, exposed to the rigorous climate, the steeples deteriorated fast. Those covered with shingles had sections of the roofing torn off by the howling "northeasters." Those covered with lead and other metals in the crude fashion of the day, developed leaks in the seams of the coverings which eventually rotted the supporting timbers. Steeples had to be examined and repaired by steeplejacks almost annually. While many fine steeples that remain today have been maintained in this fashion, many other churches found such care too expensive. They removed the spires, covering the tower with a flat roof of tar and gravel or some such similar roofing material.

Protective metal coverings of the heavier types were found to place too great a burden on the wooden timber supports. In some cases, where the spire was so treated, it was found necessary to remove the bell from the steeple to compensate for the added weight.

Profiting from the experience of their sister churches in the east, newer congregations in the mid and far west turned to a neo-Gothic style that utilized the square Saxon tower with battlements or parapets at the western end of the church. The builders either eliminated steeples and spires or contented themselves with a simple fleche astride the roof over the chancel or at the crossing. In some instances, new stone campanile were designed in the style of the Florentine bell towers. These were placed at an end of the church, usually at one side of the entrance. At any rate, the steeple as it had been known, appeared to be on its way out. Despite its spiritual and aesthetic appeal, the cost of erection and maintenance argued too strongly against it to be ignored.

Within the last few years, this has been changed. New developments in the use of aluminum and other light weight, corrosion-resistant metals have opened an entirely new field in steeple construction. Once again architects are placing on their drawing-boards, designs that incorporate beautiful adaptations of

the traditional Christian symbol—the steeple. Artisans skilled in the new techniques of using these new materials are once again raising characteristic towers, surmounted by spires much more graceful and delicate.

These new steeples are so light, that the cost of the tower is substantially lessened, since there is not need of so heavy a base structure. Then too, not only is their design more elegant, but the new metals themselves furnish a creative medium. Aluminum is treated with a caustic etched finish to produce a high shine. The sturdy metal sides of a steeple so constructed gleam in the sun, a fitting symbol of the new era in church architecture. Lead-coated copper is placed on many existent steeples now in such fashion as to preserve indefinitely their early beauty. These new methods of protection and construction promise much for the future. Who knows but in our generation, the dreams and designs of the great Gothic builders may be realized. Certainly the materials are now at hand to conquer the problem of weight, which was their principal reason of failure.

Congratulations to these pioneering firms that have made possible these new methods in steeple construction. Perhaps they are, in a way, the hands that support the . . . "fingers pointing to God."

FOREFATHER'S DAY

O Thou who art the Compassionate Father of all Thy children, look upon us who bear Thy name as we meet in the Household of our Faith, to worship Thee and to honor the memory of our venerable fathers.

Surrounded as we are by a great cloud of unseen witnesses, may the memory of their goodness be our blessing and benediction.

Save us from the folly of boasting around their tombs while we fail to continue their good works and to maintain their righteous spirit. We thank Thee for the strength of their character and purpose; the depth and clarity of their minds and the broad, humane, unselfishness of their lives. By Thy good grace may we remain faithful and worthy trustees of the responsibility and privilege committed to us. Through Jesus Christ our Lord. Amen.

Evidently some ministers are careless. In sending out its annuity checks a beneficial association made this request: "Please cash the enclosed check at once. The association will not be responsible for needless delay in cashing checks after the expiration of sixty days. Too frequently checks are used as book-marks, misplaced, or thoughtlessly destroyed."



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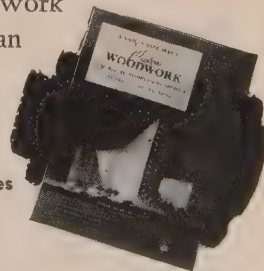
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DELICATE TREATMENT OF AN ETERNAL SUBJECT

The Clerical Collar Allegory

by Orlo Strunk, Jr.*

THE young minister had just been ordained and was hurrying to keep an appointment with the photographer. He ran a nervous finger between his new clerical collar and his moist neck. He noticed two of his women parishioners standing on a corner waiting impatiently for a bus. He returned their tired but friendly smiles with a hurried nod and continued down the sidewalk. At the corner he noticed three men leaning against a dirty brick building; they were grinning at him, and he felt certain that their words—degraded ones probably—were directed at him. As he crossed the street he made a silent, embarrassed resolution that as soon as he had his picture taken he would change into sport clothes.

The Collar

Dr. Johnson one time mentally reviewed a part of his past and came to this conclusion: "This is not the kind of life to which heaven is promised."

In a hustling world of fluid ideals and tottering theories, it undoubtedly does every clergyman good to step outside himself and gaze upon his life without bias and egotism, to search carefully and try to validate Webster's definition of the clergy: "The body of men set apart . . . to the service of God . . ."

To be properly clad in deity is supposedly a fundamental necessity of those who speak for God. Men of God need to be dressed properly in sincere deity if they are to stand in the grace about which they so often talk. That it is difficult to have piety without hypocrisy is certain. Yet piety is a necessity for men "set apart" . . . and there seems to be a universal agreement on the part of ministers that true and honest Christian deity and humble piety once accomplished is a glorious victory for Christ, well worth the struggle. That there are certain parts of the world which respect this spirit is evident . . .

The Two Women

Much of the world looks with longing eyes on the justice and love and righteousness which the Christian religion

has always held high. With a universe stuffed with atoms and bursting with potential destruction, the watery eyes of the impatient and tired world searches hopefully for "an out." Even the fleeting glance of a strong and wholesome value—a value suggesting eternity and hope—brings hopeful smiles and a breath of sweet futurity to the haggard face of the waiting world.

Yet, there is no doubting it, the church is so often in a hurry to "look its best" before the professional critic that it forgets its social obligations to the world and goes hurrying by, eager to please, yet sadly missing its great opportunity. It is little wonder that some parts of the world smile and are inclined to look with amusement upon the church and its ideals . . .

The Three Men

Saint Augustine in his *City of God* emphasized the uncomfortable theory that goodness is always on the verge of disappearing. Fifteen hundred years have not changed the theory. And the critical, secular world still loiters around and waits for the submerging.

With their hands deep in their pockets, the secular world mocks the efforts of a religious life. It has done so for centuries. That there were three men at Golgotha with smirks on their faces is conjecture but certainly not outlandish conjecture.

Today's critics are more exacting, better prepared than were the critics of Christ. The secular world—workers, scientists, philosophers, politicians—spends much of its spare time leaning on unclean habits and smirking at the age-old values of Christianity.

Their aim is keen and their persistence is almost admiring. They live and eat the destruction of faith. Their attacks—sometimes openly, sometimes under the mask of respectable academic titles—makes a clergyman wonder if the struggle is worth it . . .

Sport Clothes

And the clergyman in his sincere effort to be "one of the boys" may consciously or unconsciously cast aside deity and join the long and persistent

*Student, Boston University School of Theology.

stream of secularism.

Whether today's clergy, in its thirst for education, culture and authoritative nods, is disrobing is an interesting and important question.

Are the upset, sometimes discouraged, sometimes self-conscious "men of God," changing into the sport clothes of secularism?

The question is uncomfortably obvious, exceeding personal; but it is the answer, given by each honest, introspecting clergyman, which will put meaning and significance into this allegory.

Lay Ministry

(From page 10)

clergy, laymen have started—YMCA, Boy Scouts, Big Brother Movement, Student Christian Movement, Layman's Missionary Movement, Gideon's and many other religious and welfare movements. These are most significant forms. Even the Sunday school movement in Protestantism has been largely lay from beginning and also the conciliar movement sprung off largely from the early desire to share in the field of religious education lay workers. Then there is a "Laymen's Movement for a Christian World" with its laymen's Sunday throughout our many churches, its application emphasis upon Christian principles, its labor-management conferments, its millions of handbooks and pamphlets and with its leadership in obtaining a meditation center for the UN. There is also Religion in American Life with its program every year nationally through press, radio, television and display advertising to rouse the nation to the importance of religion. It has 250 or more luncheon groups, which are spiritualized Rotary and Kiwanis groups, in a sense. There are Christian Business Men's Committees as well as with various breakfast groups. There is a prominent place given to laymen in the National Council of Churches, through the United Church Men. Laymen are witnessing in all walks of life devout men and who look upon their calling as indeed "holy," holding the same reverence for it as a minister does about his work.

Yes, through the "priesthood of every believer" Protestantism has challenged all and especially the layman, as no other faith has done. It has given him responsibility for home, for church, for his community, for his nation and his world. Indeed, Protestant laymen are leaders in their churches and in American democracy, because of this great emphasis. It is in this lay religion that lies the hope, not alone for modern day Protestantism, but for American democracy, in a tough age.

Besides, there are more and more denominational lay movements under way. Yet, at Denver in December, 1952 at the General Assembly of the National Council of Churches, Bishop G. Bromley Oxnam (as chairman of the appraisal committee) reported that the General Board of the Council is still 85 per cent clerical with only an average of 41 per cent attendance at meetings. And of 3500 persons drawn into the council's work, nearly two-thirds are full-time employees of some religious organization. He emphasized different vocations are not well represented enough and that lay people are not yet full partners, either in numbers or psychologically. This is a serious trend today, which must be watched and checked.

There is need for more lay books such as *Laymen Speaking* and *What on Earth Are You Doing?* edited by Wallace Speers and *People in the Pews* by Charles Taft.

Distinctive Men's Emphasis

We must also not forget—no matter how much we work together—that there is distinctly a woman's world and a man's world, even in the churches.

Are our churches touching the man's world, as much as they should? A casual observation, if not survey of many churches, shows that there are often fewer male members in our churches than women and that more women attend church functions than do men.

More and more national leaders are highlighting this lack. As an example, Edwin W. Parsons, a leading church layman and executive secretary of the National Council of Northern Baptist men, spoke in Pittsburgh on November 19, 1949, before the United Stewardship Council, as follows:

The church must offer the kind of challenge that will enlist men. It has been too timid, and certainly too reticent for a courageous active faith on the part of its men.

No doubt, we should ask ourselves where are the men in our local churches? Perhaps, we have not fitted our programs and services, as well to our men, as to our women. Indeed more and more of our activities come when men cannot, or believe they cannot, attend. We have not adapted programs too well to man's play world, that is, to what he likes to do when he is off duty. Another thing, we are often unable to speak in man's language to a man's tough world—or to the world he makes his living in as a lawyer, banker, business man, or farmer, or laborer. In Protestantism, a layman's calling is supposedly a "sacred calling," just as much as is the minister's, yet we give him little help in many of our churches in relating "how" to apply the gospel

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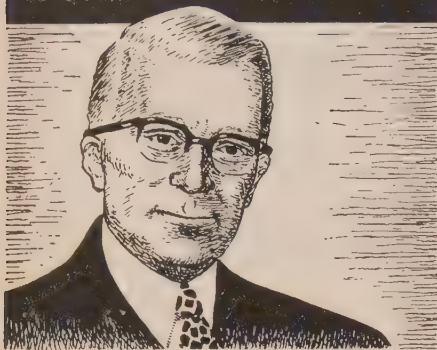
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No doubt the professor failed to do justice to a phase of religious experience which deserves consideration. His main thesis, however, merits attention. There are people who love to be mystified when they need to be edified. Vast sums are paid to clever mystifiers. To be at sea in a fog is a thoroughly enjoyable treat for some varieties of religious devotees.

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to his area of life. It is, thus, that we might conceivably have groups of professional and vocational men meet together.

That many of our laymen are apathetic, there can be no doubt. So many of our people are so "all-fired busy" with their own affairs that they do not seem to find time to learn more about what their church means and what it is doing. And if as laymen they are not well informed, how can they be good churchmen? Here is a mission for each layman to accept, which is no overburdening obligation—to become better informed about his own local church. Then, let their questions and suggestions be made known to the ministers, or to the lay leaders concerned. Every church needs friends, as always—friends who are well informed, and who understand. Information creates enthusiasm, which, in turn, creates a widening circle of friends, who can turn criticism and negativisms into helpful changes.

Many an average man really does not care. He is often more active in Rotary, Lions, Kiwanis—or in his country club—or in his fraternal order, or in his political party. He often looks upon our church as "unreal" and out of touch with his everyday life.

In our local churches, the women themselves should encourage more interest and participation by the men. In addition they should give men more opportunities to do things "as men" without the women. Finally, interested and active men should attempt to interest other men.

We should find more places for men to be really challenged than in the limited areas of boards, deacons, ushers and officers. Even here, we can delegate more to them than perhaps we are now doing in planning, setting up and carrying on the meetings. They should help to relieve the minister of his large load.

We are taking our church men too often for granted. The fellowship meetings will provide the opportunity for the men of the local church to become better acquainted with each other and with the ministers of the church. Whenever an understanding relationship between minister and his men prevail, there is more likely to be a well balanced kind of interests and participation in church affairs on the part of the men.

There should be more opportunities for men of the church to lead, to preside and, even, to take part, periodically, in leading worship and devotions. They do this more in some churches than others. But there should be increasing opportunities in our churches.

We should always have in mind basic principles for working with men. We

should seek suggestions from our laymen. We should integrate their adult education and find more ways in which they can participate in church life.

We should make a survey of the men's groups in their relation to the church as a whole—total number of men, their church interests, who are taking part and who are not, according to age groups and who attend church and who do not—who pledge or do not pledge financial support, who might have a greater opportunity for further development. We should make more adequate provision for our men, in the light of this new knowledge. Perhaps, we should offer study courses in a broadened Christian adult education program, aimed to appeal to special vocational interests. Perhaps, too, more men could serve in the church school, in stewardship, in interesting new members, or as counsellors.

Widely Recognized Need

Sadly enough, today in three out of four churches, there is no men's organization. The number of men attending Bible classes has declined greatly in recent years. The present need is widely recognized by clergy and laity alike. These men's groups should include unorganized and inactive laymen. They should establish effective lines of communication among men's groups and express a growing sense of responsibility among laymen.

These groups should be composed, albeit, exclusively of men, including a liberal representation of younger men. The chairman should be a layman and the group could be based upon a layman's committee. The size of any church should determine the size of the committee. The group should have representation from the various other existing church men's groups and relate its work to that of other committees.

We could also do much more to help our people to understand the minister's world and the layman's world.

The average church layman is primarily concerned with his family and his vocation. Most laymen become engrossed with and get tired out in their vocation. Moreover, the modern community is so organized that many organizations other than the church cut in on his marginal or leisure time, and definitely compete with church loyalties. He is constantly faced with questions involving the "how"—the practical workable method in getting along in a competitive world.

He is often compelled to view social issues from the subjective standpoint of what effect they have on him, his vocational interests and his family. He is not likely to be as objective as the average minister.

The layman has private and moral

dilemmas. He has to be a "gradualist" and a "relativist" on most social issues. He must live and eat. Of course, he need not forsake his personal conviction, even though often such convictions are surrendered to the larger group interests, if not pressures.

Today, our laymen read, see and hear a lot. They reason with feelings. They contribute generously to the church, although all too often their interest is merely nominal, if not conventional.

Again, we Protestants must assume that our laymen are the churches, and not the ministers. On social issues the minister can lead out in advance to voice what laymen may come to think, but after all, it's the laymen who must decide, in the end, what shall be done, very largely. That's why pronouncements often seem so futile to a layman—phrased so generally and so hurriedly, often. Indeed the layman does make most of our everyday decisions and not the minister.

The layman needs things put in his language, for little has meaning until it is understood and carried over into his thinking. It should be understood in terms of what has already been experienced by him. In other words, we church leaders must realize the difference between our world and the average layman's, if we are to be effective and intelligent as Protestants.

There is much that we can do to bridge the two worlds, that of the minister and that of the layman. Yet, there is more to be done.

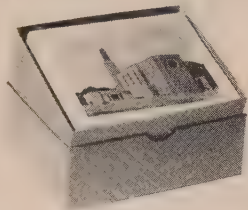
The General Assembly of the World Council of Churches stressed with special emphasis the "significance of the laity." It pointed out that we should help them become better equipped and ask more of them since they constitute ninety-nine per cent of the church. It suggested that we could call more on them in preaching, evangelizing, teaching and social work. Indeed, the latent spiritual resources of the rank and file should be recognized more, when we consider Protestant emphasis upon "sacredness of all callings."

The World Council felt that the laymen need groups on Christian stewardship or faith in action, with strong theological emphasis, or it will be merely "activism." What is the Royal Priesthood of all Believers, and what is the "Body of Christ." More laymen's retreats should be encouraged. Furthermore, how can laymen be helped where they are in their professions and vocations.

We must, therefore, offer our laymen far more than just what they get in a weekly sermon; we need, in fact, a widened program of Christian adult education for laymen. Here are more things

(Turn to page 48)

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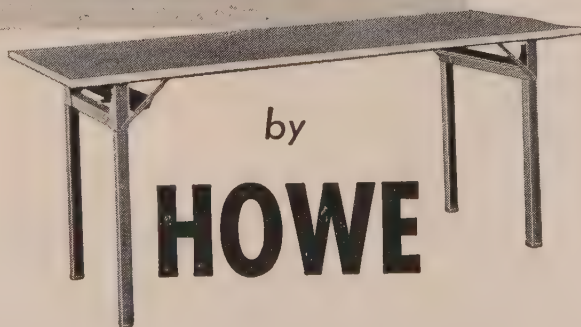
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The Absentee Member Problem

by *Graham R. Hodges**

JUST how many Protestant church members are "absentee" would be hard to guess. My denomination, the Congregational Christian, with 1,241,000 adult members, has over 160,000 absentees, enough to make up 400 churches of 400 members each. The *Christian Century* report on the 1952 annual convention of the Southern Baptists says, "Perhaps the outstanding action of the convention was the acknowledgment that 25.2 per cent of the Southern Baptist church members are non-resident, or AWOL. The convention heard that 22.8 per cent of city and 30.5 per cent of open-country membership is non-resident. A program of reaching these non-resident members has been set up for 1953." This report means that over 1,840,000 Southern Baptists are AWOL. If other denominations were equally frank we might have revealed "the lost tribes" of Protestantism, consisting of many millions of absentee church members.

Absenteeism costs the Protestant churches immeasurable time, effort, and money. All pastors face it. The Jones family moves from Pastor Blank's church and town to Pastor Doe's town. They send back an occasional gift to their home church. At their new location "they want to look around" before settling on a church. The looking around may stretch into months or years. Meanwhile, they have joined the PTA and the Elks and their children have gone along without attending Sunday school. They are getting along without the church, despite a vague dissatisfaction each Sunday morning. But that feeling goes away in time.

If they move from a small town or the open country to a large city, the danger of this happening is greater. Unless the city preachers are unusually alert they don't know the Jones family is there. Months go by. The Jones' say: "The churches here are so cold. Not a single minister has called on us." Their own part in the tragedy doesn't lessen its sadness. A family which once depended on the church becomes pagan in its habits.

Protestants, with so many denominations and with our respect for individual rights, cannot adopt the Roman Catholic policy of one's resident parish being one's church home. Yet, our present system, or lack of system, is

wasting the combined energies of literally thousands of pastors. Think of the home calling, the instruction, the sweat, the decisions, the agony of soul, which went into the original confirming of our absentee members. Our present way gives rise to that wearying statement: "You see, I'm a member back home in a wonderful church and I'd rather not transfer right now. Let me tell you about the wonderful program we had there . . ."

Once I thought that moving members should be given a letter of dismissal upon departure, thus forcing them from the nest. However, this is tantamount to kicking them out and leaves the individual churchless for a while or forever.

Some ministers, perhaps many, use a postal card or form letter, which they fill in when a member leaves, notifying the minister of his own denomination in the next town of his arrival. This works especially well when a denomination has fairly complete coverage of the nation, which most denominations don't. It is good to use, however, even though it has its limits. A postal card will suffice, but a form letter, to be filled in with more complete information, is better.

If such a system is used the minister in the new town can be right there to greet them, along with the dairy salesman. If the Jones' are moving into an impersonal, urban setting the minister there, forewarned, can greet them.

The law of the Presbyterian Church USA requires each local church to send to its national headquarters each year a list of names and addresses of non-resident members. The headquarters passes them on to the proper churches and pastors. What procedure is followed when there is no Presbyterian church in the new town, I don't know. The possible breakdown in even a perfect denominational system, as it tries to cross denominational lines, shows the need for an integrated interdenominational system of notification.

The Central Presbyterian Church of Buffalo, New York, has an effective system of getting absentees to transfer their church letters. First, when a member moves, he is sent a personal letter suggesting a church at the new address. Then, each fall, a letter goes out to all non-residents still on the roll, asking for financial support. Finally, each spring, a brief but effective letter goes out to each non-resident. It sug-

*Minister, First Congregational Church, Ticonderoga, New York.

gests politely, but firmly, that support is expected for Central, but better still, the person should transfer. All this in addition to sending absentees' names to national headquarters.

I had twice approached an absentee member of this particular church who moved to our town about transferring his letter, without result. He said he might move it later, that he had many friends in Central, and other stock responses. Finally, one Sunday, he came to me with a grin on his face and said: "I guess I'll have to have my letter sent to you. They're after me, too. Here, read this."

He held out a letter which said:

Dear Member Out-of-town:

Greetings in the name of Central Church.

We have not heard from you for some time and we write to ascertain whether or not you are still interested in maintaining an active membership in Central.

Unless you expect soon to return to Buffalo, we strongly urge you to transfer your membership to a church in your present community.

If you desire to remain an active member of Central, we trust that you may find it possible to support our vital and extensive program with your stewardship and prayers.

We enclose a card and envelope for your use in letting us know what is your decision. We shall appreciate an early reply.

Wishing you God's blessing in His service, we are

Sincerely,

The letter was signed by two laymen, chairmen of the out-of-town enrollment and district and attendance committees.

James R. Carroll, minister of this church, reporting on this form letter, says: "... has been quite effective in causing out-of-town people to transfer their membership." The card and self-addressed envelope which go with the letter make the transfer that much easier.

The attempt of this large, active church to get its absentees to move their church letters is an eloquent example of what can be done by any church. Every local church would do well to have just such a system; the whole Church would be the gainer.

But if we want to regain the unknown millions now AWOL and those hundreds of thousands who slip into that category every year we need imaginative thinking and concerted action by all the denominations through some channel such as the National Council of Churches. More and more our churches will have to "evangelize a procession" as Americans trek here, there, and yonder. We will have to train our members to take up a new church home just like they put their children in new schools and connect with new electric companies.

From the writer's limited viewpoint

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he cannot recommend a detailed, over-all program. Such would take the planning of our best brains for over a period of time. But every pastor, however small or large his church, knows the problem agonizingly well. Perhaps some clearing house could be established to handle all notifications of members moving which could not be handled through personal contact between pastors or through straight denominational connections. Who's to handle the case of John Doe, Baptist, from New Jersey, who moves to an Oregon town having no Baptist church? Shouldn't some non-Baptist pastor in Oregon know about his coming, know it from his former pastor, and know about it before Doe's church connections get cold?

It may be argued that the pastors in the Oregon community will find his name on some electric company or Chamber of Commerce list. They may or may not, and if so, it's not the same as having word come through the universal Church of Christ. The latter way lends a dignity, a force, and a universality to the message not gained from culling some commercial list also used by every business association in town.

Perhaps the National Council of Churches could set up some system that would offer to local churches devices, addresses, and other mechanical means of forwarding information. Perhaps the National Council, utilizing state, county, and city councils of churches could set up a system of notification which would be swift in informing ministers of new arrivals, along with giving some information about their past church connections. Naturally, this would need to be done only where denominational channels were not sufficient. Clearly, with so many American communities not containing local units of so many denominations, some kind of inter-denominational system is needed.

Wouldn't work? Perhaps not a hundred per cent, or even fifty. Suppose it was instrumental in getting twenty-five per cent or even fifteen? It would be worth the cost and effort. Nor would it interfere in any way with the rights of the individual church member. As far as I know, there is nothing in the confirmation or admission rites of any Protestant church which gives the member the "right" to be away from his church for two years, not send back a penny, never attend services anywhere, and still expect to be kept on the rolls.

And it's a bit illogical to spend so much money and manpower evangelizing them into the front door while so many are walking out the back door marked "Absentee." Let's send a few of our best men around to the back to stop the leakage.

Jobs for Laymen

(From page 14)

member is interested or active. If a blank card is used the activities can be listed on the back. Whenever a member is to be approached for a new task this file should be consulted in addition to the Talent File. If there is a possible choice of several members for a job the one who is doing the least should be given priority.

Each new member should be visited at least twice in connection with his reception into the membership of the church. The first visit should be made by the pastor or a trained lay visitor. During this visit the prospective member should be approached on a spiritual as well as a practical level. Arrangements will be made for the mechanics of receiving letters of transfer, and explanations made concerning the ceremony for reception of new members, baptism or whatever the individual church requires. In addition the new member should be made to realize that the church is the recognized center for the Christian religion and that as a member of the church he has a responsibility to it. He should also be convinced that he will himself gain in proportion to his willingness to give of his time and ability.

The second visit, preferably by a lay member or team, should be made within a week after the member has been received into the church. This visit should be primarily social, on the surface. It should be similar to the hospitality visit paid by neighbors on a new arrival in the neighborhood. It should be a get-acquainted visit, in a pleasant, every-day sort of way. Such a visit should give the visitor a wealth of information about the new member, his interests, likes and dislikes. This information can then be recorded in the Talent File which will be available for purposes of finding the right spot for the new member.

Visitation assignments should be carefully and thoughtfully made by the pastor or trained visitor who made the first visit, with the aid of one or two other persons who know the visitors well. If possible, assignments should be made in such a way that the visitors and the new members will have at least one interest in common. In some cases it might be difficult to find a common interest but a little care in this respect will usually be worth the effort. Finding a common interest is sometimes more important than the convenience of geographical distance in making these visitation assignments.

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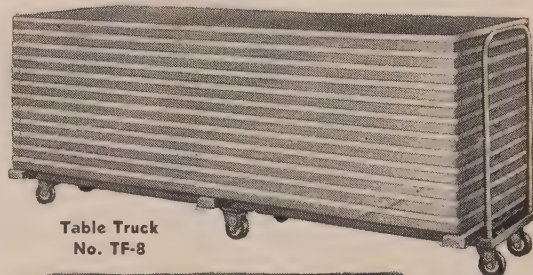
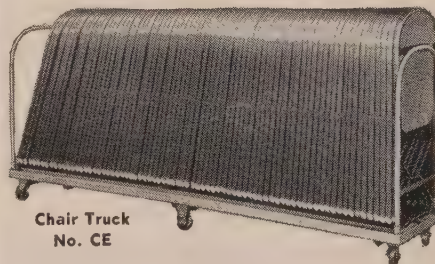


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should include the following sugges-
tions:

1. Go easy about discussing your own pet projects unless you know the new member is interested in them too.
2. Let the new member do as much talking as possible. You want to tell him about the church activities, but you also want to find out what he can and likes to do.
3. Forget your prejudices about anything that may have happened in the church. All churches have their problems but this is not the time to air them or your own particular gripes.
4. Be prepared to answer as many questions about church activities as possible, even those which you have never taken part in. Get your information in advance from an authoritative source such as one of the officers or your pastor.
5. Use judgment about encouraging the new member to take part in any specific activity. Do not use pressure. If he responds quickly, however, see that he gets all the information he needs and inform the proper person of his interest immediately so that he will be welcomed into the activity at the earliest possible moment.
6. Make as complete a report as possible immediately after the visit but do not include any information which could be construed to be confidential.

When a visitor makes his report, enters his data in the Talent File and/or relays information concerning a new member to another officer of the church his only remaining responsibility is to be friendly whenever he sees the new member. It is now the responsibility of the officers of the various church activities to follow-up, issue invitations, make arrangements for transportation if necessary, and assign other members to see that the new member becomes acquainted with the church and its equipment as well as its family of members. All the other work is lost if this follow-up is neglected.

The Talent File should be used constantly by everyone in an official capacity in the church. That means when there is a committee to be appointed or a job to be filled the Talent File should be checked and a person contacted who has indicated an interest in that type of job, rather than assigning it to someone who just happens to be present. A review of the Talent File should be made by the sponsoring committee at regular intervals to keep it up-to-date and functioning properly.

Although this program will not answer all the problems of integrating new members into the church and should not be substituted for welcom-

ing committees, new member receptions and the like, it does have some virtues.

With a knowledge of a person's likes and dislikes, abilities and disabilities, it is much easier to approach him with a request for his services. He is also much more apt to receive the request in a receptive frame of mind both because he has been prepared to expect to serve and because he will be asked to do something he can and likes to do.

The problem of over-worked individuals cannot be solved immediately. Some really enjoy being over-worked and would resent relief. This is another problem and requires re-education in terms of service. But for those who would prefer to do less and do it really well—for those who are over-worked because they see tasks that must be done and no one to do them—for those persons relief can be given gradually as new talents are discovered among the new members.

In addition the church will develop a reservoir of helpers to fall back upon as future needs arise. There will always be some persons who are unwilling or unable to give freely of their time regularly or immediately but who have abilities and can be called upon for special occasions, for emergencies or for future projects.



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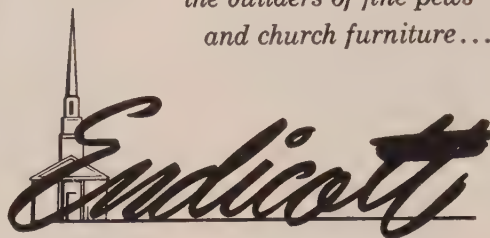
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Lay Ministry

(From page 43)

that can be done.

Some Things to Stress Today

1. That, there be more in sermons and in adult education emphasis, upon program on specifically "how" we can apply personally Christian principles.

2. That, there be far more in our churches, who go to church, what worship means and the significance of prayer life and preparation for what the church and minister offers.

3. That, there be more informal discussion groups "around" the ministers.

4. That, there be more literature made available in the churches on laymen's work, interests and what other Christian laymen have said and written.

5. That, there be an information office file about our laymen—listing, interests, hobbies and talents and even church experience.

6. That, there be still more emphasis given to lay planning, lay setting up and lay carrying on the board and committee meetings, in which men serve.

7. That, the ministers devise more ways in which he and other men can share together, more and more, their thoughts and their feelings.

8. That, there be more opportunities for laymen to plan, to lead, to preside in service, in fellowship, yes, even in worship.

9. That, we consider the needs for more weekly men's classes, either on Sunday, or during the week, for study on religion and general interchange in an educational sense.

10. That, we continue to explore the possibilities of men's clubs with a place for considering Christian problems in everyday living.

11. That, we consider in more churches the possibilities of men's breakfast meetings, periodically, during some part of the year.

12. That, more men's groups in churches survey what other churches and denominations are doing in men's work and that they study their own local church as to what it offers and can offer men in service opportunities.

13. That, we should encourage a group of laymen to be available as possible "anonymous counsellors" in our churches—to help out in the total program of pastoral counseling and personal and family problem solving.

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CHURCH MANAGEMENT

Biographical Sermon for April

Alexander Fell Whitney—Militant Labor Leader

by Thomas H. Warner

Whatsoever thy hand findeth to do, do it with thy might.

ALEXANDER FELL WHITNEY was born in Cedar Falls, Iowa, April 12, 1873. He died July 16, 1949. Whitney was the oldest of six children. His father, Rev. Joseph I. Whitney, was a circuit-riding Presbyterian minister.

Whitney had little formal education. He had to work early and late to help eke out a bare existence for the family. Early in his boyhood he became a farm hand, but at fifteen he quit farming to become a "news butcher" on the Illinois Central Railroad.

Whitney invested two dollars, his entire capital in a basket of fruit and candy and boldly boarded a train. When the conductor asked for his ticket, he answered, "What ticket? I'm the news butcher." The conductor reported the incident to the concessionaire. Admiring the boy's resourcefulness, he gave him a job.

A year later, Whitney convinced the trainmaster, F. B. Harriman, that he was twenty-one and was given a job as brakeman. Later he worked successively as brakeman and conductor on other western railways.

Whitney first became a member of the Brotherhood of Railroad Trainmen when he joined a lodge at Eagle Grove, Iowa, March 1, 1896. He served several years as president and chairman of the grievance committee.

Whitney began to build his reputation as a fighter for the union. In 1900, he was elected chairman of the brotherhood's general grievance committee, and from that time he gave his life entirely to the work of the brotherhood. In June, 1902, he became chairman of the Western Association general committee of the Order of Railway Conductors and the Brotherhood of Railway Trainmen. In May, 1907, he was elected vice-president.

At the brotherhood's convention in June, 1928, he was elected grand master. One of his first acts was to change the title of his new post to president. He remained at the head of the organization until his death.

Whitney never failed to voice the opinion that labor had an important place in the political affairs of the nation. In 1928 he supported Herbert Hoover for the presidency of the United States. In 1932 he turned his support

to Franklin Delano Roosevelt. In a letter he wrote, "I think the time has come for us to get back to principles, instead of supporting friends."

Soon after Roosevelt's election, it was reported that Whitney was to become secretary of labor. He immediately issued a statement saying he would not accept the post if it were offered him. He considered it his duty to remain at his present post.

Whitney's support of Roosevelt was given to Truman when, on the death of Roosevelt, he became president. But in May, 1946 that support turned into bitter denunciation. The 250,000 members of Whitney's organization and that of Alvanley Johnson left their jobs.

The President bitterly criticized the two labor leaders as being responsible for "terrible havoc." There was a threat of drafting labor. Whitney replied with a denunciation of the President as a "strikebreaker." He said he would use every ounce of energy, and every cent of the millions of dollars in the brotherhood treasury to see that Truman was defeated when he next came up for election.

However, early in 1948, Whitney visited the White House. He left with the comment that he had had a "wonderful interview" with the President. The hatchet was buried, and Whitney and his brotherhood were active in the campaign that elected Truman in November.

During World War II, Whitney made an outstanding record with his activities. He appealed for Red Cross funds, for blood donors and for similar activities. Under his leadership the brotherhood gave active support to all the War Bond drives, and the Grand Lodge itself bought more than \$16,000,000 worth of the bonds. This was supplemented by those which the individual lodges bought.

Whitney, apparently in the best of health, worked a full day at the office, on Friday, July 15, 1949. He then returned home. He retired but awoke at 1:15 a.m., and complained to his wife, Dorothy May, of severe pains in his chest. She immediately summoned a physician and notified one of his close friends, BRT Vice-President Joseph H. Cahill. On her return to his bedside, he was dead.

(Turn to page 50)

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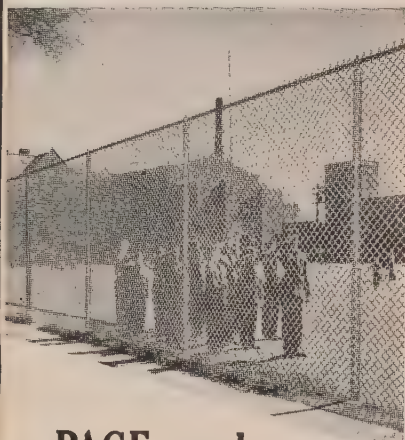
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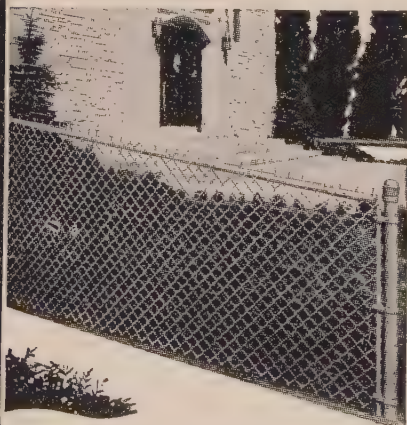
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Legal Status of Visitors in Private Homes

by Arthur L. H. Street

WHEN a member of a church congregation permits a meeting concerning church affairs to be held at his home, does he render himself under any greater responsibilities for injury to persons attending the meeting than he owes to an ordinary social visitor?

This question is to be answered no, according to decision rendered by the New Jersey Superior Court, Appellate Division, in the case of *Vogel v. Eckert*, 91 Atl. 2d 633.

A society of church women were permitted to hold a picnic meeting in a grove at the home of defendant, one of the members. Plaintiff, one of the members, was injured when a bench collapsed due to defective condition.

Plaintiff's suit for damages involved question as to plaintiff's legal status on the premises. If it was that of a social visitor, the hostess was not liable, because hosts and hostesses are not liable for injuries to social visitors resulting from mere neglect to discover and remedy such defects as caused the particular accident. In other words, the host and hostess are not bound to use any more care for the safety of such visitors than they use for the safety of themselves and the members of their families. As to such guests, the limit of responsibility is not to expose them to pitfalls known to the hosts or to subject them to active or wanton negligence.

But one who is invited upon premises for business purposes is entitled to stricter protection against accidents.

In upholding a judgment of a lower court dismissing the suit, the Superior Court said that the fact that plaintiff came to the premises to attend the society meeting and brought a contribution to the picnic food did not make her other than a social visitor. Said the higher court:

"Negligence can never be conceived in the abstract but only in the light of the specific relation existing between the parties. Plaintiffs contend that Mrs. Vogel was an invitee within the broad rule applying generally to invitees, namely, that the defendants were under a duty to exercise ordinary care to render the premises reasonably safe. They rest their argument upon the proposition that Mrs. Vogel's admission to defendants' premises was conditioned

on her bringing a covered dish which resulted in an advantage to Mrs. Eckert [defendant] as hostess. Mrs. Eckert attached no such condition to the use of her home, but merely permitted its use by the society. The defendants did not demand, receive or expect to receive nor did any member of the society pay or expect to pay, any compensation for the courtesy extended by the defendants in permitting the use of their facilities. The house and the adjacent grove were maintained by the defendants as a residence for the exclusive use of the family and their guests."

Prayer and the World

(From page 37)

unity of the Spirit! What might not happen with a church—a multitude—a nation upon its knees! If it should ever be that Man, not men merely, but Man should walk with God as friend with friend, then indeed would Sin and Sorrow, Death and Disaster, take final flight, and God's will be done on earth even as it is done in Heaven.

Biographical Sermon

(From page 49)

Whitney was a member of Bay Presbyterian Church, Cleveland. The funeral rites were attended by 2,000 mourners.

President Truman sent this message of condolence to Mrs. Whitney:

"A fearless and faithful champion of human rights has been lost to the American scene in the sudden taking of Mr. Whitney. Happily to the last he was active in a life prolonged in the full summit of its powers many years beyond the average.

"Although a hard fighter in any cause which he considered just, he came through his many battles singularly free of the spirit of vindictiveness or revenge. He saw all things in their due proportion and became in a high degree the exemplar of the philosopher's teaching that a foolish consistency is the hobgoblin of little minds."

Other messages were received from cabinet members, government officials, labor leaders and railroad executives.

The farewell message of his associates was, "Farewell, chief; we will keep the faith."

Ministerial Oddities

Collected by Thomas H. Warner

Permanence

Perhaps the quaintest little church in England is that of St. Michael de Rupe, situated on the top of Brent Tor in the middle of Dartmoor. Two and a half miles from the romantic Lydford Gorge, stands this outlying peak of the great Dartmoor range on which, in Saxon days, the beacon fires blazed which gave the crag its name. Near the summit of this rock is a tiny church, forty feet long and fourteen feet wide, dating back to 1283. It has an oaken roof, three small windows, and a western tower, thirty-two feet high.

* * *

In 1946 Rev. John Minty accepted a call to the Stepney Meeting House, one of the churches of the East London Congregational Mission. A continuous ministry has been maintained there for more than 300 years. The church was founded in 1644 by Henry Burton, who was one of those who suffered the loss of their ears under the Laudian persecution.

The church was destroyed in the blitz, together with its almshouses, schools and caretaker's house. Its reconstruction is now being planned.

* * *

Pastorates can be permanent. In 1945 Dr. Jacob H. Goldner presented his resignation as pastor of the Euclid Avenue Christian Church, Cleveland. He had been its minister for forty-five years and six months. He was called to the pulpit in 1900 at the age of twenty-eight. He crossed the Atlantic twenty-six times. On a visit to the Holy Land he was kidnapped by Arabs.

* * *

Office holding in the church can be permanent. A delegate to the Free Church Federal Council in 1943 wrote: "It was the first time I had been. With due modesty I sat at the back. My immediate impression was, 'What a mass of baldheads.' There was once a Barebones Parliament. There was now in very truth a Bald-head Congress.

"One session was devoted to 'The Church and Youth.' A man of sixty opened the discussion. The B.B.C. manages things better. When it stages a Youth Service it invites a subaltern to speak for youth.

"But is not the composition of the Free Church Federal Congress symptomatic of the whole of our church life? I venture to assert that the average age of those attending the Annual Assemblies of the Congregational and Bap-

tist Unions is not less than sixty. It is even worse in County Unions. Not long ago a minister telephoned me to ask what was the average age of the diaconate of my church. I said fifty-five. He replied: 'I congratulate you. Mine is nearer seventy-five.' I expect the average age of most diaconates is sixty."

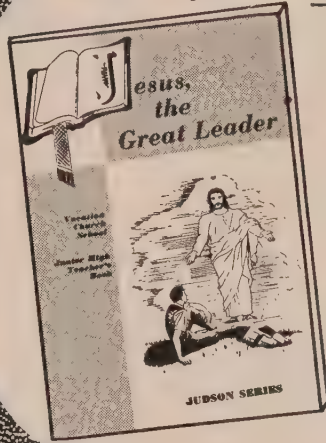
* * *

When Joseph G. Cannon was speaker of the House of Representatives, he met the chaplain of the House, Rev. Henry S. Condon, in a corridor. "You are an old hypocrite," he said roughly. "Why, why, Mr. Speaker," protested Dr. Condon, in great surprise. "Well, if you are not, I am," said the speaker,

"and I have just been hearing about it."

Then he told the story. The other day in the House gallery, a lady approached a doorkeeper who was protecting the morning prayer from interruptions. She attempted to rush past, but was restrained. "But I must go in," she said, "I want to see that man Cannon." "Just wait a moment," said the doorkeeper. "But I must see him, I have heard so much about him," persisted the woman. To save trouble the man let her in. On the threshold she stopped a moment and saw Chaplain Condon with his head bowed in prayer. "O, the old hypocrite," she ejaculated. "And him praying too."

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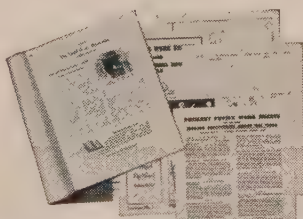
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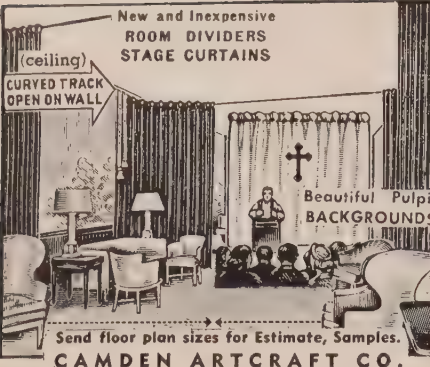
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A RETROSPECTIVE PARTY

Lavender Tea Lifts Budget

by Martha J. Atkinson*

DID you ever assist at a Lavender and Old Lace Tea? Recently we held a most successful one in our little church.

"Lavender and Old Lace suggests past generations," one Guild member remarked, when plans for the tea were taking shape. "Let's exhibit heirlooms."

Accordingly, a committee was appointed to solicit, and every member promised to obtain precious keepsakes. Our display of treasures accumulated rapidly.

"We've discovered a quaint blue checked wedding dress of covered wagon days," an excited member informed us. A friendly spirit of competition developed among the women. The solicitation served as an advertising medium. Apprized of the fact that the tea was impending, each exhibitor became interested, and determined to be present, and to notify friends.

Several of our church men with cars were soon aiding us in gathering up and assembling the collection of such treasures as silver pitchers, spoons, trays, copper kettles, pictures and fans. Collections and dolls from Colonial days, two beautifully carved desks, dating back to the Civil War were found. Attic trunks were raided of varied costumes with lace and hoop-skirts. Intricately woven hand-loomed shawls, doilies and anti-macassars, hand-made petticoats and underwear, decorated with yards and yards of lace. One well preserved shawl, a one hundred-year-old beauty from Scotland: the owner's grandparents had raised the sheep, carded the wool, and hand-woven its navy and white blocked

material. We were able to borrow a number of first editions of noted books, and exquisite china and quilts.

"We'll type a label for each piece," one lady volunteered, "giving approximate age of each article, and owner's name."

We dispensed with tickets, but charged one dollar per person entrance fee. Booklet programs with lavender paper covers, decorated with lace paper doilies, were prepared.

When the appointed day arrived, crowds packed the foyer and the building. With incidental organ music played as background, the heirloom display was shown from one to two-thirty in the afternoon.

Then the somewhat-formal program opened in an adjoining elaborately decorated room. The platform had been transformed into a garden with white picket fence and gate. Masses of lavender and white stock, tall stately iris, wisteria, and a profusion of lavender lilacs, that filled the room with their fragrance, were arranged there.

The first on the program was a string ensemble of twenty girls and boys from the band at the adjoining high school. They presented several lovely selections. Next came a young soloist from the Guild. She was attired in a quaint old-fashioned lavender costume, with ruffled lace pantalets, and a tiny bonnet tied under her chin. Her selections were, "School Days," "In My Merry Oldsmobile," and "A Bicycle Built for Two." Hearty applause brought her back. She responded with, "In the Good Old Summertime," and "The Sunshine of Paradise Alley."

The main part of the program came next. It consisted of the modeling of seventeen bridal gowns. They ranged

†Mrs. Ernest Engel, Bishop, Texas.

*Stone Church, Presbyterian, San Jose, California.

back one hundred years. Each depicted a different era, and each indicated the generation it represented.

They began with a young woman who was married in 1950. She wore her bridal dress of traditional white satin, made in the present prevailing mode. Then came an outfit worn in 1940; one worn in 1936; and others each dating back, to the last one modeled, which was made in 1850.

Hoop-skirts, leg - o - mutton sleeves, tucks and laces were much in evidence on many. One made of blue plaid homespun fabric, with voluminous skirt, and rounded cape showed forth covered wagon days. Another in cream-colored watered silk, was lavish with fringe. A stiff pale blue silk dress rustled with each step of the wearer.

Against soft organ music in the background, a fashion commentator pointed out the specific era of each gown, discussed the changing modes. An interesting point noted was the basque-like waists of the costumes. Some gowns could only be partially fastened, due to the change in size of waistlines a century ago. Each lady who modeled, walked across the platform, slowly down the aisle, turned and walked back again, so the audience could appraise the outfit from all angles.

The program concluded by the audience standing and singing together, "America the Beautiful" and "Old Lang Syne."

Guests were requested to form in two lines. They were served, buffet style, from lilac decorated tables, tea, with lavender-frosted white cake, and lavender and white mint candies.

Chatting around the tea cups, a half-hour of friendly fellowship quickly passed.

The tea proved a huge success. About three hundred guests attended. Over two hundred dollars was cleared. It will be a great help toward furnishing our new youth center.

MAINE UNIVERSALISTS HIRE

CHURCH EXTENSION DIRECTOR

Augusta, Maine—Maine Universalists have hired a director of church extension to work full time at revitalizing dormant parishes around the state. Walter E. Kelliston of Augusta, state superintendent, said this is the first instance, to his knowledge, of a paid director of church extension in the Universalist Church.

Gordon Glenn Newell of Rumford will be the director.—RNS

Planning a New Church

Don't miss the
June issue of
CHURCH MANAGEMENT

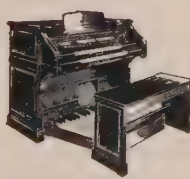
It Happened at Easter...



"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively.... You know it is hard to put into words the glory, triumph, and hope for the world that Easter means.

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SERMON STARTER

Successful Significance

For this cause came I unto this hour.
—St. John 12:27.

If any man would come after me, let him deny himself and take up his cross daily and follow me. For whosoever would save his life shall lose it; but whosoever loses his life for my sake, he will save it.—St. Luke 9:23, 24.

WHAT is the greatest need within the fabric of modern society?

What is civilization's most crucial need? The answer is: successfully significant people. In almost any community, any village, not to mention cities, there is an abundance of significantly successful men and women. And the explanation is simple. For a long time our secularist educational system has been geared to produce significantly successful men and women. It is not geared to produce successfully significant men and women. And the reason for this is obvious. Most of the applause and nearly all of the tangible rewards of life are bestowed upon the significantly successful. They are not bestowed upon the successfully significant. This degeneration of idealism began long, long ago. It began when—unconsciously, gradually, almost imperceptibly—men transferred their hero worship from the saint and the scholar to the military leader, the political dictator and the industrial Croesus. That is where and how it started; only God can foretell the sequel.

This is not to say that a combination of both significant success and successful significance is impossible. It is possible. I have witnessed it again and again. For example, I have just finished reading a newspaper account of a testimonial dinner given by his associates to a retiring bank president. This man, as the report of the testimonial dinner would indicate, has been a shining example of significant success. He began as an office boy—poor, and with little formal education. He worked hard by day and studied at night. Step by step he climbed the ladder of success until, at last, he became president of one of America's great banks.

As he retires from official connection with the great financial institution with which his life has been so inti-

mately and creatively associated, I salute him. I salute him in the name of American opportunity, freedom and business acumen. But, even as I salute him, I am haunted by a question to which the newspaper report does not supply an answer. The question is this: has this man been a successfully significant as well as a significantly successful person? At any rate the newspaper report of the testimonial dinner recalled to mind the career of another banker—one of my personal heroes. This man began his business career in what he called "a disagreeable duty." Because of the illness of his father, and the sudden death of two partners, he assumed the management of a small wholesale silk and ribbon store. For twenty years he carried on, trying to pay his father's creditors and, at the same time, make a modest living for the family. Finally, through an amalgamation with a larger firm, he was set free to find his real place in life. At forty-two he married the daughter of John Addington Symonds, well known historian of the Italian Renaissance; and, as a vocation, he entered the field of banking. As a banker he had no peers and few equals. For many years he was chairman of the board of the famous Westminster Bank of London. But, meanwhile, Walter Leaf became much more than a significant success in banking. He became a man of successful significance in many other fields. He was an Alpine climber, explorer, expert skater, and photographer. He made translations from the Russian and the Persian. He was an accomplished musician and a pioneer in psychical research. He wrote almost faultless English and exquisite Greek elegiacs. He was president of the Classical Association and his translation of Homer's *Iliad* remains, to quote a famous scholar, "without a rival in English and without a superior in any language." When his death was announced, Professor Gilbert Murray, writing in the *London Times*, said: "It is a rare thing to find a man of first-rate practical ability who is also an exquisite—one might almost say an impeccable—scholar." But Walter Leaf was more. He was, said an associate, "the gentlest and most selfless of men." And multitudes bore testimony to his

quiet but contagious spiritual life.

Indeed it is possible for a man to be both significantly successful and successfully significant. But, ever so much depends upon which he places first. What, my friend, is your first choice and highest ambition? Is it to achieve a successful career? Or is it to live a significant life?

For the consecrated Christian there is no room for argument. There is no conflict of ideals and ambitions. The Christian is the fully committed servant and follower of the most successfully significant personality ever to wear the frail garments of our humanity. Watching that torn, bleeding, dying man on Calvary's central cross—with only a dying thief to supplicate him—one would not say, "Behold, here is a significantly successful man." But, remembering for what and how he died, and seeing him risen and radiant in that third-day dawn, one's voice cannot but join the chorus of countless millions in saying, "Behold this was, and is, and evermore shall be, the most successfully significant life ever lived beneath the stars!"

* * *

The secret of successful significance is, for any man, to exchange the ephemeral glory of success for the eternal glory of significance. It is to play the part of a winning loser, and not the part of the losing winner.

* * *

Two roads, and only two, are open to every man. The first is the road—so broad, so alluring, so immediate and tangible—which is the road of the secularist. It is the road of living death. The other is the road of the Christian—narrow, difficult, sacrificial—but everlastingly significant. It is the road, not of a living death, but of a dying life.

* * *

The significantly successful person may be only imitative. The successfully significant person is always creative. Professor Toynbee has been telling us that, in the progress of civilization, the secret of that progress has always rested with the creative minorities. Think of what this means. It means that there may be a long sea mile between success and significance. For example: In recent months I have had occasion to visit a goodly number of colleges and universities. Nowhere do I feel more at home than on a college or university campus—unless it be in a college or university chapel. But one thing has struck me with shocking and cumulative effect. It is the lack of cultural creativeness. To be specific, I think of the magnificent endowments, the magnificent auditor-

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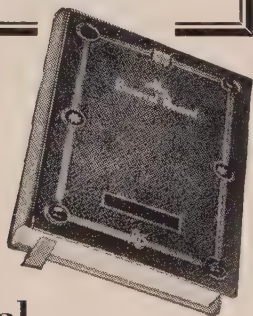


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iums, the exquisite recital rooms, the proficient professors and instructors of Music. I say to myself: "Here is everything the aspiring musician could wish and pray for. Here are the instructors, the instruments, and the libraries from which should flow illimitable inspiration."

But, alas, though there are skillful and sometimes magnificent renditions of Bach, Beethoven, Brahms, Wagner and Handel, I have failed to find any living Bachs, Beethovens, Branms, Wagners or Handels. There are thousands of significantly successful renditions. There are a precious few successfully significant compositions.

* * *

And how goes it in our religion? Is it only traditional, only second-hand? Or is it also creative—significantly vivid, vital, and, therefore victorious? Saying this I am not speaking disparagingly about tradition. Far from it. The truth is that the Christian mind, the truly civilized mind, is the product of a living tradition. But that tradition goes back to two of the smallest, and yet the two most significant countries in human history: Palestine and Greece. Or, to put it differently, it is a glorious thing to see a loyal Christian standing before the altar of his church and hear him say with joyous affirmation, "I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ, his only begotten Son, our Lord." * * * But it is even more significant to hear him testify saying: "One thing I know, that, whereas I was blind, now I see." Religion, to be really significant, must be more than traditional. It must be present-tense experimental!

* * *

How does one distinguish between a significantly successful career and a successfully significant career? A few moments of reflection will provide the answer. Quickly, very quickly, an illustration comes to mind. Who, would you say, is the most significantly successful man of our generation? And who would you say is the most successfully significant man? My own answer to the first question—judging from the number of his devotees and the immensity of the power he controls—would be a frustrated theological student. His name is Joseph Stalin. Who would you say is the most successively significant man of our generation? My own answer to this question—judging from his personal accomplishments as theologian, historian, philosopher, musician, preacher and surgeon—would be a missionary. His name is Albert Schweitzer. Indeed the fate of civilization rests

with our choice of heroes such as these: whether personally and nationally we take our clue to greatness from the success personified by the Soviet Premier or from significance personified by the medical missionary.

And this brings us to the heart of the matter. It brings us to the searching question, how shall I make sure that I am investing my life and influence in terms of Christlike and abiding significance? To the achievement of this end I venture to offer three suggestions.

The first is that we invest our lives and influence in behalf of Christlike ideas, ideals and objectives which are not likely to be realized in our own lifetime.

* * *

The second is that we take our clues, not from the merely successful but from the unquestionably significant personalities with whom we have enjoyed fellowship either through history, literature or personal fellowship. My son is a professional photographer. As such he has developed an enviable sense of what is significant in people as well as in pictures. A little while ago he came into my study carrying a magazine in his hand. The light in his eyes indicated that he had made an inspiring discovery of some kind. His countenance was all aglow with enthusiasm. "What is it?" I inquired. Opening a copy of *Life* magazine and placing it before me, he said, "Here is real photography, but it is much more than photography. This fellow, Alfred Eisenstaedt, went to England and photographed what he has called 'Distinguished Britons'." I looked. And as I looked my enthusiasm mounted to a point at which I am sure it surpassed that of my son. Here was a splendid photograph of George Macaulay Trevelyan, retired master of Trinity College, Cambridge, and to whose *English Social History* I am everlastingly in debt. Here was Lord Russell, better known as Bertrand Russell, to whom, despite radical differences of opinion and conviction, I owe so very much for his ability to challenge and quicken my thinking. Here was Sir Alexander Fleming, Britain's most famous bacteriologist, and to whom the whole world is indebted for his antibiotic researches and especially for penicillin. And here, too, covering two pages, was the portrait of the most brilliant mind it has been my privilege to meet in the study of classical literature—my beloved friend and inspiration, Professor Gilbert Murray, of Oxford. "Son," I said, "I can fully appreciate your professional enthusiasm. These are, indeed, distinguished Britons, but they

are more than distinguished. They are significant Britons. They represent values and visions which will outlive many generations of men. Eisenstaedt has managed to get interviews with, and photograph, not only many significantly successful Britons but also a goodly number of successfully significant Britons." Then, turning to a letter which was lying on my desk, I said, "What I have in mind is suggested by the last sentence in this letter. It was written by Claire Boothe Luce whose grand, new book, *Saints for Now*, I had the privilege of reviewing before publication." The sentence read: "Our only reason to be sorry is that we are not saints." In a word, as Christians, let us take our clues to successful living from the saints!

* * *

My final suggestion, if we are to achieve a successfully significant kind of life, is that, as we stand by permanent principles and Christlike values and convictions, we make certain that, no matter what the consequences, they will be of no consequence to us.—H. D. M. in a sermon preached at a community noon-day Lenten service in St. Philip's Church, Charleston, South Carolina.

POETIC WINDOWS

An Old Greek Epitaph

Pythonax and his sister here lie at rest
Within the grave's embrace,
While yet their lovely youth is unfulfilled;
Wherefore, their father, Megaritos,
willed
That in this place a consecrated stone
should rise,
To mark his undying thanks that they
have lived.

The Death of a Physician

Who feels not thoughts within him rise,
At some beloved physician's name,
Which fill with brimming tears the eyes,
And waken memory's warmest claim?

In tenderest hours of life and death,
That healing friend is by our side,
Perhaps the last to catch our breath,
And whisper, "Jesus died."

—From a Hymn Book of the Church of England

The Unforeseen

Lord, never grant me what I ask for.
The unforeseen delights me, what comes down
from your first stars; let life
deal out before me all at once the cards
against which I must play. I want the shock
of going silently along my dark street,
feeling that I am tapped upon the shoulder,
turning about, and seeing the face of adventure.

I do not want to know where and how

I shall meet death. Caught unaware,
may my soul learn at the turn of a corner
that one step back it still lived.
—Conrado Nale Roxlo

Spring Comes Again

I come again with greetings new,
To tell you day is well begun;
To say the leaves are fresh with dew
And dappled in the early sun;

To tell you how the forest stirs
In every branch of every brake,
And what an April thirst is hers,
With every whistling bird awake.

To say, as yesterday, once more.
With love as passionate and true.
My heart is ready as before
For serving happiness to you;

To tell how over everything
Delight is blowing on the air—
I know not yet what I shall sing;
I only know the song is there.

—Afanasy Foeth

SELECTED PROSE

The Pieta

The Pieta is the symbol of God's love. If none of his creatures had free will, what a neat and tidy place the world would be: all things joining together in an unsullied song of praise to God; no problem of evil, no problem of pain, no problem of hell, no hatred. No hatred; but also no love, no friendship: and it was love and friendship that God wanted most of his creation; it was to make love possible that he gave some of his creatures freedom.

The terrible choice is given. You can put power at the service of love; and then it is creative and beneficent and lovely, as it is in God. Or you can divorce power from love; and then it becomes destructive, evil, ugly. Jacob Boehme indeed held that such a divorce of power is in fact the root of evil; and we may well agree with him, we who have seen power in complete corruption, with all its tyranny and ruthlessness and cruelty and dark malignance. This does indeed follow inescapably from the first primordial sin of pride; the refusal to obey is itself a determination to exercise power autonomously, independently of God; but if independently of God, then independently of love. And so man's paternal dominion over the world, his family, was lost to him. And the darkest pages in the world's history, and in the church's history, are those which tell of the horrible effects of man's lust for power and abuse of power.

It is easy to use power over others irresponsibly: for the pleasure or prestige or self-aggrandizement to be found in its exercise. It is easy to use it selfishly: turning people into means instead of ends, means to our own

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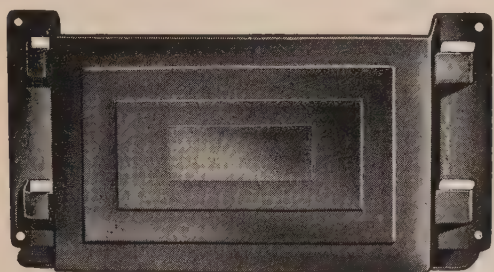


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much through sorrow as through joy one apprehends the fringe of it as an ecstasy, lifting mind, body and soul beyond the trammelled existence we mistakenly call life.—Ella Young in *Flowering Dusk*; Longmans, Green and Company

The Nature of Joy

Joy is everywhere; it is in the earth's green covering of grass; in the blue serenity of the sky; in the reckless exuberance of spring; in the severe abstinence of grey winter; in the living flesh that animates our bodily frame; in the perfect poise of the human figure, noble and upright; in living; in the exercise of all our powers; in the acquisition of knowledge; in fighting evils; in dying for gains we never can share. Joy is there everywhere; it is superfluous, unnecessary; nay, it very often contradicts the most peremptory behests of necessity. It exists to show that the bonds of law can only be explained by love; they are like body and soul. Joy is the realization of the truth of oneness, the oneness of our soul with the world and of the world-soul with the supreme lover.—Rabindranath Tagore, quoted in *Man and God*, edited by Victor Gollancz; Houghton Mifflin Company

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lishers, have enjoyed eminent success. Many of the finest authors of our generation—Karl Adam, Gheon, House-lander, R. W. Knox, Martindale, Trese, Hawkins, Chesterton, Sheen, Christopher Dawson, Robert Farren, Phillip Hughes and Claire Booth Luce—to name no others—have come to us through Sheed and Ward. To say that Sheed and Ward is only a Roman Catholic firm is to miss the point. I say this for two reasons. First, because I have no evidence that any meritorious manuscript, submitted by an Evangelical to this house, has ever been rejected simply because the author was not a member of the Latin Church. And, secondly, because—at least in the case of Mrs. Luce's *Saints For Now*—Protestant authors have appeared in books published by Sheed and Ward. Some Roman Catholic publishing houses, not unlike some Protestant publishing houses, publish only sectarian, narrowly sectarian, literature. This, thank God, is not the case with Sheed and Ward—just as it is not the case with Harpers, Longmans, Green and Sons, Macmillan, Scribner's, and many other reputable publishers. But, at the moment, I am thinking of Mr. Sheed as author, not

(Turn to page 75)



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The Minister Is an "Izer"

by J. M. Caldwell*

IT WOULD be presumptuous for me either to pretend to know or attempt to catalogue all that a minister should be or do. This, certainly is not the aim of this paper. I simply wish to classify his various responsibilities in a brief method and, perhaps, be permitted to coin a new word, "Izer." Let us see in how many ways the minister belongs in this classification.

The minister is a mobilizer. He must mobilize. If I understand correctly, Jesus gave priority to mobilization. Luke 14:23. "Go out to the roads and hedges and press people to come in, to fill up my house." The word which we translate "Church," Ecclesia, means an assembly, a company, a gathering, or a group which has been mobilized. Mobilization has been the task of the minister throughout the history of the Christian church. It was the task of the wilderness preacher who called all the regions of Judea to come to the banks of the Jordan. It was the task of the apostles who came down from the "Upper Room," blocked the traffic in the streets of Jerusalem. Paul mobilized the people at Athens, at Corinth, at Cappadocia, Pamphylia, and through all Asia. Mobilization is a task which the minister cannot evade.

There is much controversy as to methods. A method of mobilization is good if it does not run counter to the scripture and if it gets the job done. Mobilization was the Alpha and Omega of Jesus' ministry. He came down from the mountain of temptation and began by calling Simon, Andrew, James and John. He kept this task in mind. And in the very shadow of the cross, he said, "And I, if I be lifted up, will draw all men unto me."

The minister is an evangelizer. Evangelization is the only excuse for mobilization. Just as soon as John got his crowd, before they could get comfortably adjusted, he said, "Repent, the reign of heaven is near." Peter did the same thing at Pentecost. Acts 2:14, 38. Peter stood up with the eleven, and raising his voice he addressed them, "Repent," said Peter, "Let each of you be baptized in the name of Jesus Christ for the remission of your sins."

Moffatt seems to give permission to "tone" if you can. "Raising his voice,

he addressed them."

When we think of the minister as an evangelist, we come again to the question of methods. This is no new problem. I fear that it has had more than its share of consideration. We are familiar with the criticism which suggests that the present-day methods are mechanical, high pressure, and spiritually weak. We may have some synthetic evangelists who are short on content. But there is certainly no place in the modern church for "tight rope-walking over hell on a spider's web," needle-in-a-haystack searching, or insistence on a long mourners'-bench period.

The minister is essentially an evangelist; Christ has called him to "Go into all the world and make disciples." If he fails in this he has failed to observe the orders from Olivet. Evangelization is the guarantee which Jesus gave the church for continuity; "The powers of Hades (realm of the dead) shall not succeed against it." Evangelization is the last hope for a confused world and the minister has a commission from heaven to do the job.

The minister is an organizer. Mobilization without organization leaves us with a mob on our hands. It is characteristic of a mob to lynch and it is not so concerned whether the victims are propositions, people or preachers.

Sometimes the minister has mistaken a number of groups for an organization. The verb, to organize, means to become systematically arranged; to cause to unite and work together in orderly fashion. A large number of presidents, group leaders and secretaries is not necessarily a systematic arrangement. The apostle Paul points up this working together in orderly fashion in I Corinthians 12:12-31. "But now are they many members, yet but one body."

Jesus initiated the Christian movement, but gave very little of his time to organizational details. However, I think that he has no objections, if the "number of disciples multiply" and a murmuring is heard among the "Grecians" against the "Hebrews" to that amount of organization in the church which is necessary for working together in orderly fashion.

There are no "must groups" in the church, without which the church would cease to be a church. Yet the minister is charged with the responsibility of

*Minister, Zion Baptist Church, Evansville, Indiana. This address was given at the Ministers' Conference of the Indiana General State Baptist Convention held in Indianapolis March 12 and 13, 1953. Bible quotations used in this paper are from the translation of James Moffatt.

organizing the kingdom program so that it will function in orderly fashion. He must organize.

The minister is a harmonizer. Aside from the musical connotation, this verb means, to bring into agreement; to cause to agree; to reconcile, to be in peace and friendship.

The minister is not an umpire to tell who is out. He is not a referee to tell who won. He is not a judge to pass sentence. He is to tell Peter what to do when his brother has "trespassed against him seven times." He must stand between the Pharisees and the Sadducees, taking sides with either, but pointing the Pharisees to the spirit of the law and the Sadducees fact of the resurrection. The minister ought to learn early that a church issue will have great trouble being born unless he is there to help to deliver it and it will have difficulty living unless he nourishes it.

The Gospel of Jesus Christ is the greatest harmonizing force the world has ever known. Greater than Penn's treaty with the Indians, greater than Burke's Conciliation, greater than the United Nations. The minister is an agent of a movement which promises universal harmony.

The minister is a spiritualizer. The minister must be careful not to confuse the words, spiritualize and emotionalize. One means to give life, the other to excite feelings. Often the response and behavior of a person who is emotionally excited is almost similar to the behavior of one who is spiritually aroused.

It is true that there can be no deep spiritual feelings without some type of emotion. But it is not equally true that there can be no emotional outburst without spirituality.

The minister must lead the flock into deep spiritual experiences, which may or may not be attended by violent emotional outbursts. We must not forget that true spiritual life is not embalmed with the benediction so as to keep until the next Sunday. The minister who would lead the flock into deep and telling spiritual experiences must first share such experiences himself. He ought to climb the rugged steep of Sinai and stand there while the Almighty speaks. Then he ought to come down to the flock with his "face shining." He ought to go to the "Upper Room" and wait there until he hears; go to "a little knoll" just outside of Jerusalem and watch a Jewish peasant die on a Roman cross. He ought to get up early on the first day of the week and look inside of an empty tomb. Then he ought to come back to the flock with a message about a tragic Friday afternoon, a gloomy Saturday and a Victorious Sunday morning.

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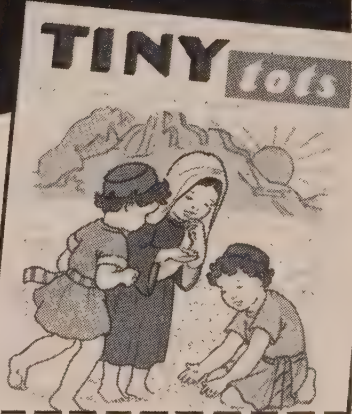
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WE DO LIVE IN A COMMUNITY

A Salute to Our Fellow Citizens

by J. Wilfred Walker*

THE church lives within its community. The extent of its reach toward the "uttermost parts of the earth" is dependent upon the strength of its roots within its local community. The effectiveness of its witness in behalf of Christ is determined by the relationship which is sustained with the citizenry of its community. Acknowledging these facts the First Christian Church of Guthrie, Oklahoma, planned "A Five-Sunday Salute to Our Fellow Citizens." The "Salute" began on the Sunday evening following Labor Day and continued for five successive Sunday evenings.

A trip to the administrative offices of the Chamber of Commerce provided a classified list of all of the business and industrial firms of the community. These businesses were then regrouped into five major classifications which will be noted later. A letter was mailed to each business explaining the plans for the project and asking their co-

operation by providing a list of the employees of the firm. A form and a self-addressed stamped envelope was enclosed for their convenience in making the reply. Two hundred and seventy-five of these requests were mailed and replies were received from better than two-thirds of them.

Special invitations were printed and mailed to each worker the week preceding the Sunday on which his profession was to be honored. Special news items and display advertising was carried in the two papers of the city each week of the program. The invitations were printed on white "book paper" in brown ink. They were triple folded. Page one bore the theme, "Workers Together! An Invitation for You." Page two copy was, "In Behalf of the 'Carpenter of Nazareth' We Invite the 'Workers of Guthrie' to Share In..." Page three, "A Five-Sunday Salute to Our Fellow Citizens" and then listed the dates, time of services and the particular groups which would be honored each week. Page four gave the

name and address of the church, a picture of the minister and the theme of the sermons to be preached. At the bottom of the page was the statement, "If you attend your own church regularly on Sunday evening, please feel free to disregard this invitation." Page five listed the items which would compose each "Salute"; Drama, Music, Preaching, Worship, Fellowship! On the sixth page was printed the poem, "He Worked" by J. N. Scholes:

HE WORKED†

He worked — It is enough
That his own hands were
Tarnished with the stuff.
He knew the law's demands
For daily bread, the tasks,
The toils, the rude tools of his day;
The sweating face, nor did he ask,
In all his time, an easy way.

With hammer, saw and awkward
wrench,
He proved himself the man:
Though Spirit-born, by the rude bench,
He joined our race and ran
Its rugged course to where it ends.
While of a holier life he taught,
To which the soul ascends,
He lived, he wept, he wrought
With us — He called us friends.

—J. N. Scholes

On the first Sunday we "saluted," "Those From Whom We Learn." This group included the school teachers, newspaper employees, radio and television workers. An outstanding soloist and director of public school music in a neighboring city who had sung in the Metropolitan Opera was secured as guest soloist for this service. The minister's message was, "Behold the Man: His Witness!"

The second week invitations were extended to "Those Who Feed Us." Included this time were the grocers, food processors and distributors, poultrymen, farmers, restaurant and cafe personnel. A popular Farm Women's Chorus within the county provided the special tribute of music for this group. The minister spoke on the theme, "Behold the Man: His Diet!"

"Those Who Help Us Adorn Life" were guests at the third service. This classification included the clothiers, florists, furnishers, photographers, barbers and beauticians, jewelers, build-

†From "Christ in Poetry" by Thomas Curtis Clark and Hazel Davis Clark. Published by the Association Press. Used here by special permission.

*Minister, First Christian Church, Guthrie, Oklahoma.



**To The
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A Five Sunday Salute To Our Fellow Citizens

Sept. 14 — 7:30 p.m.
"Those From Whom We Learn"

- School Teachers
- Newspapers
- Radio and Television

Sept. 21 — 7:30 p.m.
"Those Who Feed Us"

- Grocers
- Food Processors
and Distributors
- Poultrymen
- Farmers
- Restaurant and Cafe
Personnel

Sept. 28 — 7:30 p.m.
"Those Who Help Us Adorn Life"

- Clothiers
- Florists
- Furniture
- Photographers
- Barbers and Beauticians
- Jewelers
- Builders and Decorators

Oct. 5 — 7:30 p.m.
"Those Who Serve Us"

- Public Officials
- Doctors
- Nurses
- Public Utility People
- Morticians
- Lawyers
- Bankers
- Insurance Counsellors

Oct. 12 — 7:30 p.m.
"Those Who Help Us Move"

- Autos
- Railways
- Buses
- Airplanes
- Petroleum Industries
- Freight and Express

THE NEWSPAPERS ANNOUNCED THIS
PROGRAM

ers, decorators and painters. The message was, "Behold the Man: His Garments!" The special music was presented by a mixed quartet which sang, "Ivory Palaces" by Barraclough.

A young man of the congregation who is widely known for his solo work and is a medical student provided the special music for the fourth service. He sang, "The Stranger of Galilee." Honored guests were, "Those Who Serve Us" and they included public officials, doctors, nurses, public utility people, morticians, lawyers, bankers and insurance counsellors. The sermon subject, "Behold the Man: His Mo-

tives!"

The final evening we invited "Those Who Help Us Move." All persons connected with autos, railways, buses, airplanes, petroleum industries, freight and express services were invited. Another soloist was used and he sang a gospel song entitled, "Life Is Like a Mountain Railroad." The sermon for this evening was "Behold the Man: His Scope of Vision!"

The response to this program, though not great in numbers, was representative of the citizenry of the community. Nearly six months have passed since the program was initiated and comments about it in the community are still common. These would indicate that the program is still bearing its fruit of good-will for the church and its effort to minister to all in behalf of Christ.

FOR WHOM ARE YOU WORKING?

When we divorce one's profession from his vocation, we begin to get into trouble. I remember that I was giving some addresses at a state university when a certain naval officer invited me to visit a great ordnance plant. I saw there the twelve and fourteen-inch guns, enough electrical aiming and firing gadgets to rearm every ship in the American Navy. As I looked at those great death-dealing instruments, I said to him, "Captain, are you going to use these things some day?" He replied, "I don't think that is my business, Dr. Evans. That's up to you religionists." I said, "Wait a minute. You can't pass the responsibility to me that way! Building a kingdom of peace and righteousness is as much your task as it is mine." You see, he was so busy with the profession of making guns that he forgot his vocation of building a kingdom of righteousness and peace. He had never thought out how his profession might make its contribution to that. He was so busy making a living that he had forgotten what he was living for.

—Louis H. Evans in *The Kingdom Is Yours*; Fleming H. Revell Company.

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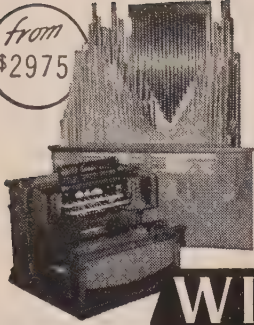
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Ministers' Vacation Exchange



THIS department moves up another month. There are two more issues in which you may place your requests. They are the numbers for May and June. Following June the department will be closed until the February, 1954 issue.

Originally established to give ministers a change of scenery and new contacts, at a minimum of cost, hundreds, perhaps thousands, of successful arrangements have been made through the department. Rural ministers have found that their city brothers have been glad to have a few weeks in the country. In exchange they take care of the services during this period. Ministers seeking educational opportunities have been able to find satisfactory exchanges near schools.

No cost is made providing that you give your own mailing address. To appear in the May issue we will need your copy by April 18.

Madison, Wisconsin. Westminster Presbyterian Church; 500 members. Would like exchange with any congenial denomination July 6-August 8. Prefer rural church within reasonable distance of Philadelphia, Pennsylvania. Richard E. Pritchard, 4150 Nakoma Road, Madison 5, Wisconsin.

Will Supply. Disciple minister will supply pulpit of any congenial denomination in the vicinity of Portland, Oregon, on July 5 and 12 for use of parsonage. M. L. Bailey, 46-6th Street, Woodbine, Iowa.

Will Supply. Congregational minister desires supply during either June, July, August or September, or any part thereof in northeastern New Jersey, Long Island or Brooklyn. Either Congregational or Baptist church, for free use of the parsonage and free will offering the last Sunday. Two in family. James S. Bunch, 947 Second Avenue, Aurora, Illinois.

Coldwater, Michigan. First Baptist Church; 450 members. Would like to exchange with any congenial denomination for month of July in any of the New England states. There are ninety-six lakes in the Coldwater area. Harold J. Hamilton, P.O. Box 65, Coldwater, Michigan.

Will Supply. Five Sundays during

the month of August for use of manse. Able to furnish previous summer supply references. I am serving a church of 300 members. Thirty-eight years of age. Will be accompanied by wife and boy, nine. Robert D. Morlock, First Congregational Church, 2822 Edmond Street, St. Joseph 35, Missouri.

Bridgeton, New Jersey. First Presbyterian Church; 600 members. Would consider exchange with minister of congenial denomination in Los Angeles area during July or August. Honorarium, \$100. Comfortable manse. Bridgeton is forty miles from Philadelphia and similar distance from New Jersey seashore resorts. John W. Hutchinson, 107 West Commerce Street, Bridgeton, New Jersey.

Methodist church of 250 members within fifteen miles of Indianapolis, Indiana. Would like exchange with minister of any congenial denomination in the vicinity of Glen Orchard, Ontario, first four Sundays of August. Or would consider supply of some church there for honorarium. Would like to hear from minister who would supply my church during August for use of parsonage. George W. Dinwiddie, New Palestine, Indiana.

Aiken, South Carolina. First Baptist Church; 1,400 members. Would like to exchange with any congenial denomination August 1 to August 31. Prefer church in or within reasonable distance of New Haven, Connecticut. Amplus D. Howard, 929 York Street, Aiken, South Carolina.

Will Supply Church of any denomination in any northern or western state for July or August or arranged dates in exchange for use of parsonage. Mutually satisfactory arrangements for three past summers. Family of five—children seven, ten and fourteen. Congregational minister. General secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania; Rev. William D. Powell.

Huntington Station, Long Island, New York. Bethany Presbyterian Church; 300 members; three miles from New York City; new manse. Would like exchange with any congenial denomination August 3 to September 2. Prefer church in Florida, lake or mountain region. Carl J. Rote, 10 Talbot Place, Huntington Station, New York.

Saint John, New Brunswick, Canada
(Turn to page 79)

IS THERE A COLOR LINE

A Vacation of Inter-Racial Fellowship

by Milton Thomas*

Former vacation articles in *Church Management*: "Vacation on a College Campus," "Vacation at a Camp Meeting," "Vacation at a Bible Conference," "Vacation Among Former Parishioners," "Vacation of Leadership."

I NEED only to close my eyes and I can see the whole scene before me. There are the large white buildings substantially built of cement blocks and painted white, widely spaced on the broad level park-like campus. There are the tall pines with slender trunks reaching to the top before branching and being covered with those long needles that shine like silver in the sun. There are the spreading oaks with those small leaves so different from what we of the North know. Occasionally there is a palm tree, and bushes of flowers the likes of which I had never seen before.

Behind me stretches the Gulf of Mexico. To the right, just far enough away that I have to turn my head to see it, is the residence of Bishop Brooks. This house seemed to me the first time I sat on the veranda to embody all I had ever expected to see in a missionary residence in the tropics. His wife, with dark olive complexion under a broad-brimmed sun hat, was watering the garden at the time. Just a ways behind that three or four-story white building in the center which is the hotel or dormitory, is the delightful frame guest-house where Mrs. Thomas and I had found a resting place. And back of that is the reaches of Mississippi forest.

This was Gulfside—the almost legendary, half real image of the imagination which we back home had talked about, had sent missionary funds to, and rated as highly important to our Christian America. Gulfside is the Methodist Assembly Grounds for its Negro people and their leaders. It is in part a project to which some of us northerners had raised and sent money.

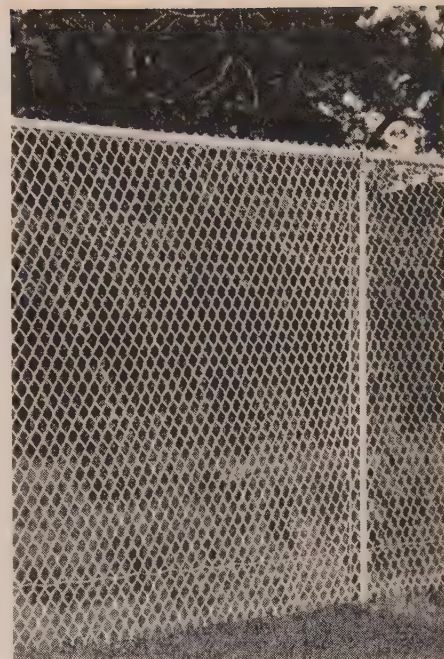
It was to marry our son at Keesler Air Force Base that we went South for our summer vacation last year. Then having decided on the trip South, I thought of Gulfside. Investigation had located it at Waveland, Mississippi, not

far from New Orleans. I immediately started correspondence which led to our visit. I carried the greetings of a northern youth fellowship group and had been appointed official visitor of the Erie Conference where I hold my membership. So late that afternoon Mrs. Thomas and I arrived at Gulfside for that inter-racial fellowship which lay before us, in the midst of one of the unprecedented heat waves of the country.

This vacation was something of an experiment in the realm of a broad Christian fellowship. Being a northerner I knew the answers given in textbooks on the race question but rather fearfully I wondered what my personal reactions would be when I actually came to dwell among them. Some years before on a vacation trip south of the Mason and Dixon Line I had been a guest preacher in a Methodist Church of the Central (colored) Jurisdiction. I had remarked to the lady where we roomed as Mrs. Thomas and I started for church that Sunday morning, "You know what I wish?" It was a statement out of the subconscious, "I have never been a guest in a Negro home." "Why Mr. Thomas," she remarked, "they won't invite you to their homes. They will come and hear you preach but they would think you would be insulted if they invited you home to dinner." That was a new idea to me. However, the Negro pastor did invite us to the parsonage for a lunch after the service. So by this time we had eaten in a Negro home but never had had a room there nor slept in one.

Bearing the greetings of a northern summer Youth Fellowship Institute and being the official visitor of my Conference, I was what might be called a general resource person. In our correspondence I had volunteered to be of any possible aid or assistance to the institution while we were there. And they certainly used me. However, being an average preacher, I enjoyed talking.

The first person I met after being settled in the delightful cottage on the edge of the woods was a theological seminary professor. He was a member of the white race serving on the staff of Gammon Theological Seminary, a



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*Minister, Methodist Church, Hazen, Pennsylvania.

Negro institution for the training of ministers. He was at Gulfside guiding the studies of a group of Negro supply pastors. They attend a session of ten weeks at this center and follow a guided program of study throughout the rest of the year at home. When they have carried on such a double program of study for four years, Rust College, an accredited college for Negroes, gives them credit for two years of college work. This two years of college credit enables them to reach the established minimum educational requirements for joining an annual conference and becoming full and regular ministers in the Central Jurisdiction of the Methodist Church.

I Lecture to the Ministers

My first invitation was to lecture to those pastors. The basis of my lectures (I give them that dignified term) were sermons I had preached in my own pulpit at home. Before leaving home I had selected and packed several of my sermon notes so I was prepared. The professor and I went over the themes of those sermons and I gave him an idea of their contents so that he might choose what would best fit into the school program. So I came to deliver theological lectures based on some doctrinal sermons I had preached in my pastorate back home in the north. To meet the need of one Negro pastor who had complained to the professor that he was "preached out" for funeral sermons, the professor asked especially for the theme on immortality I had with me.

I was received into the school room with the height of professional courtesy by the professor, and those boys certainly gave me a courteous and enthusiastic reception. They listened audibly and gave murmured assent to what I was saying. I noticed one fellow punch another who replied, "I wasn't asleep, I just had my eyes closed." At the close of my final lecture one big black fellow came to me saying that like Elisha of old requested of Elijah, he would like a double portion of my spirit to rest upon him. He would like to have my notes. I told him that any quotations or poems I had used I would be happy to have him copy and use but that my notes in general would be useless as a whole to him. However, I felt humbled and elated at the same time until the professor told me how lazy this particular fellow was and that he wanted something he didn't have to dig out for himself. But then some white preachers have been just as guilty.

Over the week-end the Wesleyan Service Guild, the branch of the denominational Woman's Society of

Christian Service for women gainfully employed, was holding their jurisdictional convention. As a resource person I was asked to give the devotional address at their sunrise service down at the sea wall Sunday morning. In our own summer programs in our northern assemblies we usually hold morning watch about seven-thirty. This was to be at five. In reply to my question as to subject matter the leader asked for something along the line of nature. I had brought no sermon notes on nature with me so I had to dig. I went to bed the night before still searching for something to say. In fact I slept over the subject. At four o'clock I awoke with the thought, "It was a tree that helped Zacchaeus to see Jesus." I immediately rolled out of bed and started to write. The ideas came to mind as rapidly as I could write them. I had a devotional message on trees.

Following the sunrise service we had coffee and doughnuts with Bishop and Mrs. Brooks in the attractive grounds

Wiley College. Everyone at Gulfside went out of the way to make us feel welcome and a part of them.

Bishop Jones of the Central Jurisdiction was scheduled to speak at the Sunday morning worship service. His address was to be followed by the service of Holy Communion. Bishop Brooks had invited me to assist in the Communion service. Mrs. Thomas and I went to the beautiful chapel about five minutes to eleven and leaving her seated in a pew I walked to the chancel and found a seat. Bishop Brooks had taken a pride in this chapel. As he showed it to me shortly after our arrival at Gulfside he said that he had had it built as a model for the pastors who would be building churches. It was simple and beautiful.

I Give the Devotional Address

Just before the service started Bishop Brooks approached me and informed me that Bishop Jones was reported sick and that I would give the devotional address. In answer to my question as to length he replied that it would be twenty to twenty-five minutes. To me that was a full length sermon but these folk appear not to be as fussy as northern whites about time spent in a religious service. "All right," I told him, "just wait until I go to my room and get a set of sermon notes." It is needless to say that I approached the delivery of that sermon with fear and trembling and not a little silent prayer. Never before had I substituted for a bishop. But they received my sermon very kindly.

Then came the communion service. Except for Mrs. Thomas, the professor, and a woman from the Woman's Society headquarters, the congregation was colored. I had never participated in such a communion service before. A feeling of genuine Christian ecumenicity came over me as I assisted Bishop Brooks and as I saw my wife with the group of Negroes coming down the aisle to receive the emblems of Christ's broken body and shed blood.

One afternoon as I was walking across the campus I asked myself: "Just what is it I want to get out of this inter-racial experience?" I was feeling more analytical than romantic for our visit was coming to a close. Then it came to me. "When I think of these people, I want to think of them in terms of personality first instead of the color of their skin." In the past I am afraid I had thought of them first as black and then later as people.

I had been in the border states before but this was our first visit to the deep South. And my northern soul was shocked to find what was to me the

(Turn to page 78)

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that the world
may believe



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beside their residence. It was a time of joyous fellowship. The night before Mrs. Thomas and I had attended the evening session of the Wesleyan Service Guild. This was followed by a social get-together to which the ladies invited the pastors from the summer school. It was held in the coffee shop where we enjoyed ice cream and cake together. There was spirited singing, not unlike we did in youth institutes back home. I remember especially one young woman who led in song. She had an ebony complexion and I learned was a professor of sociology at

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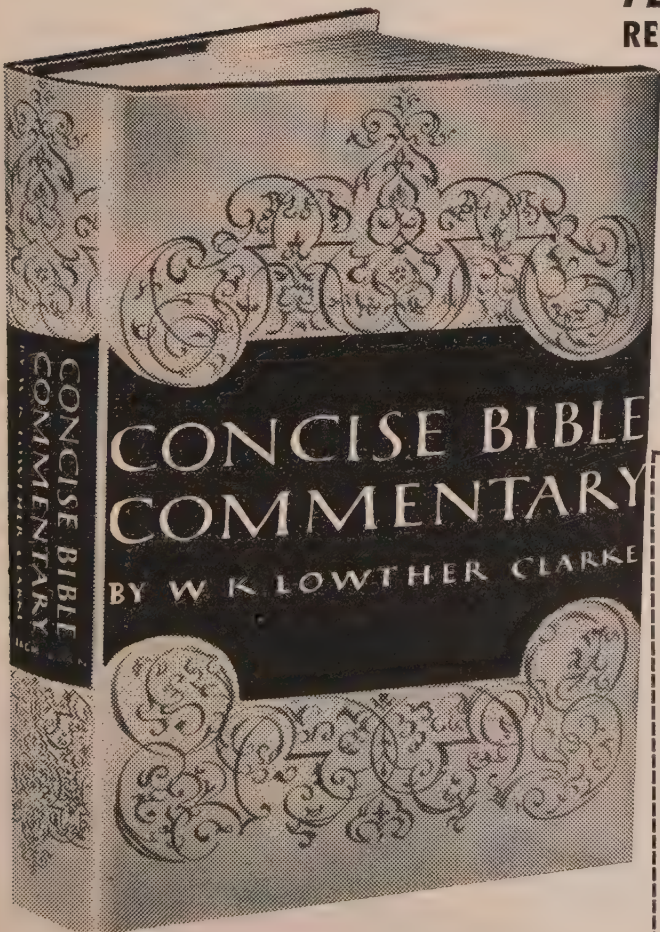
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AN HOUR WITH GOOD BOOKS

The Christian Life

Fight the Good Fight by Robert Menzies. Abingdon-Cokesbury Press. 173 pages. \$2.00.

Here are eighteen homiletical expositions dealing with the hindrances to Christian living, and what one can do about them. The author begins the probing chapters with "The Good Fight," and ends the book with a chapter on "The Peace of Christ," and in between there are brief but realistic homilies on such subjects as "Spiritual Pride," "Drift," "The Quisling Spirit," "Sleep," "Public Apathy," and other stimulating subjects. The book contains not a few fresh, telling, and little known illustrations and quotations. It is a book which comes out of the pastor's mind and heart, one who has labored for thirty-seven years in the pulsating life of Glasgow, Scotland. And now he has retired from the active ministry.

A. S. N.

The Use of Life by Frederick Ward Kates. Harper & Brothers. 143 pages. \$1.75.

Lent will be far along the way before this review is printed, and though it is the "Harper book for Lent," it will stand careful reading any time. For it answers the question: What is the use of life?

Dean Kates of the Cathedral of St. John the Evangelist, Spokane, in a series of brief sermons summarizes it all by saying it is essentially the "God-given chance to win our souls." This, he says, is after all the ultimate use of life.

Making our dreams come true, spending self for something that will last, working for a better tomorrow, seeking God, learning obedience, are but a few of the more than twenty suggestions as to the proper use of life, leading to the ultimate one. Apt in quotations, brief, orderly, revealing a mind and spirit understanding religion and understanding lay people, this is a thoughtful study of growing "like unto God."

H. W. F.

Mere Christianity by C. S. Lewis. The Macmillan Company. 175 pages. \$2.75.

This is a revised and enlarged edition of C. S. Lewis' extremely popular books, *The Case for Christianity*, *Christian Behaviour* and *Beyond Personality*. Although the author is a layman in the Anglican Church, yet he makes no special plea for his own denomination. These are the words of a man with deep religious convictions who, having recently been converted to the faith, now speaks out in a lucid and compelling

manner for "mere" Christianity.

There are those who consider C. S. Lewis' preachments as nothing more than palpable nonsense. Others think he is grossly overrated, and because of his amateur status, is not to be taken too seriously. But there is a warmth, an earnestness and a sincerity to Lewis' writing which are very persuasive. He is a gifted writer. More than that, he is able to marshal his arguments in so convincing a manner that one finds it difficult to put his books down. He also has the happy faculty of writing about the great realities of life in an easy and disarming style. His graphic illustrations are, of course, very choice and convincing.

This is a book which a minister can hand on to his laymen, certain that it will prove stimulating and convincing. C. S. Lewis knows the questions which laymen are asking, for he is one of them, and thus can write with power and direction.

J. S.

The Hope of Glory by John Seville Higgins. Morehouse-Gorham Co. 146 pages. \$2.25.

This is the second annual Bishop of New York book. Its author, a college classmate of the reviewer, is at present rector of St. Martin's Church in Providence, Rhode Island. Having served several churches in Chicago and Minneapolis, Dr. Higgins became Bishop Coadjutor of Rhode Island in November, 1952.

The author finds in the comprehensive prayer of thanksgiving in the Book of Common Prayer, a starting point for a series of meditations on the deep and ever-relevant truths of the Christian faith. The general purpose of these thoughts is to illustrate some of the applications of Christianity to modern life. This book is not an exhaustive treatise on theology but rather it is, in the word of its author, brief essays on vast themes of our faith—"God in His three-fold activity as Creator, Redeemer and Sanctifier, and the doctrines of sin, grace, sacraments, prayer and praise." The essays are pictures, for they give a clear and a very helpful insight into the teachings of our church. One of the best characteristics of Dr. Higgins' study is his historical allusions which he gives from Christian experience. They show that in every varied and changing circumstance of life there is always in our Christian faith a never-failing source of renewal, hope and victory.

Here is a book which can bring to the modern man, who is eager to know more about the Christian religion and its application to his personal and corporate needs, a clear and illuminating source of spiritual power.

W. L. L.

The Bible

Exploring God's Word by Jacob Tanner. Augsburg Publishing House. 168 pages. \$1.50.

This is a course to be used in Bible classes; it is a study of what the Bible teaches us about God, God's Word, Creation, Man, Sin, Christ, Redemption, the Holy Spirit and His Work, the Church, Prayer, Sacraments, the last things, and man's fate in eternity.

There are 19 chapters, each having divisions of that subject followed by study questions and for class discussions.

The purpose of the courses are three-fold: 1) Through personal study of the Bible to get an intelligent understanding of what it teaches; 2) To enrich the spiritual life and cause us to grow as Christians, and to help those, who have not done so, to know and acknowledge Christ as their personal Saviour and Lord; and 3) To clarify our faith so we know what we believe and why.

This study guide was prepared for the course in Bible Teachings for sophomores at Waldorf College, Forest City, Iowa. Other study groups can also find this material helpful.

Dr. Tanner was born in Norway in 1865, and came to America in 1893. He is a member of the Evangelical Lutheran Church, and is the author of many study books, based upon the Lutheran system of theology.

D. R. F.

Meet the Greek Testament by Adam Fox. Student Christian Movement Press. 128 pages.

Here is an interesting volume for those who know no Greek. The author, who has been Archdeacon of Westminster since 1951, has felt for a long time that a book ought to be written giving to those unable to read Greek the knowledge obtained by those who have studied the language. Indeed, this is a unique book.

There are three things which Canon Fox thought the book should include. It should have a discussion of how the books of the New Testament were written and what the Greek text may contribute to their understanding. In the next place, it should give the sources to be used in translating the Greek correctly. And lastly, upon this foundation these materials should be related to the doctrines of Christianity.

When the author sought to outline his volume, he found that it might be a study which consisted chiefly of difficult philological articles. This might not appeal to the general reader. Hence, he decided to write first two short essays which would give the story of the transmission and the interpretation of the Greek Testament. Then he would

write a dialogue which on a larger scale would give the philology of some leading words in the Greek Testament. He wrote the dialogue not in dramatic form but in narrative form.

This reviewer, who has completed his doctorate in New Testament language and literature, enthusiastically recommends this book to the clergy who have felt themselves incapable of mastering Greek. These few pages contain the essentials of years of philological learning.

W. L. L.

The Gospel: The Unification of the Four Gospels by Thos. G. Dietz. Wm. B. Eerdmans Publishing Company. 186 pages. \$3.00.

Dr. Dietz has unified the entire text of the four Gospels, from the American Standard Edition of the Revised Bible, inserting each word, phrase or passage of the respective writers in its most probable chronological order, avoiding repetition, and making a smooth reading text without supplying a single word other than that used by the writers themselves.

Marginal references for each complete text, sentence or word are given throughout. Thus the reader, in addition to obtaining a vivid and full account of each incident as recorded by the four evangelists, can see at a glance from which of the four Gospels he is reading.

This volume can be of great help to minister and teacher. It is said that many missionaries have expressed their desire for the text, that they might have the whole Gospel before them, rather than having to teach each one separately.

This arrangement consists of thirty-nine chapters, divided into six periods of the life of Christ. Topical sub-heads and numerous explanatory footnote references render the life and teachings of Jesus Christ more readily studied and understood in its entirety and close to the original language.

D. R. F.

The Beatitudes by Hugh Martin. Harper & Brothers. 92 pages. \$1.00.

Hugh Martin is one of the more prolific Christian writers of Britain, and one of the better ones. This brief exposition reveals his good qualities, as he makes come alive the Beatitudes.

The first chapter is a study of Beatitudes in general, which alone is worth the price of the book. Comparing Matthew's with Luke's, and discussing the meaning of "blessed," Martin opens up the inner meanings of these sayings of Jesus.

In the actual verse by verse study of the eight beatitudes from Matthew, Martin stuffs each tiny chapter so full of pointed comment, with overtones of his own rich spirit, that it is a religious experience to read him. Also, it is a joy to read a man who quotes so copiously from literature—and expects the reader to know the characters and incidents mentioned!

Arranged with a block of questions at the close of the book, it can well be used by study groups, either young people or adults. It will be stimulating both from a literary point of view and from a religious one.

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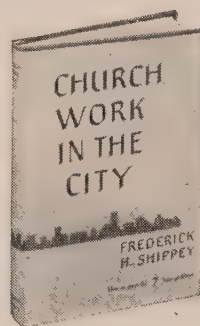
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The Revised Standard Version: An Appraisal by Dr. Jasper A. Huffman. The Standard Press. 80 pages. Seventy-five cents.

Since the publication of the Revised Standard Version of the Bible, there have been a small number of articles and pamphlets issued criticizing the translation. While some have been unfair and even bitter, this pamphlet is temperate and sincere in its treatment. Its author, who is president of Winona Lake School of Theology, has written it because so many questions have been asked him about this new version. Here are his answers.

After giving a brief history of the Revised Standard Version, Dr. Huffman concludes that "not all of Protestantism . . . felt that a new version of the Bible was so imperative." As one of the members of the advisory board—there were fifty-one members in all—the author questions the purpose and the use of that group. In his second chapter, Dr. Huffman gives some of his correspondence with Dr. Weigle, the chairman, to show how belated were the answers to his many suggestions.

In four particular areas of translating the author finds strong disagreement with the Revised Standard Version: the name of deity, the use of personal pronouns, the results from the absence of italicized words and the problem presented by the introduction of quotation marks. In his chapter entitled "Some Dark and Some Brighter Spots," Dr. Huffman enumerates passages in which he would disagree with the translators: the virgin passage in Isaiah, the question mark in John 14: 2, 3, Timothy 3:16, 17 and Romans 8:28.

Any careful appraisal of this version concludes the author will show that "the Revised Standard Version, when placed over and against the two great versions, the King James and the American Revised, gives comparatively little to be desired, which we did not already have." However, to the reviewer it would seem that this new version is simply the King James Version taken from its old Elizabethan language and placed in an American setting.

W. L. L.

The Unity of Isaiah by Oswald T. Allis. The Presbyterian and Reformed Publishing Company. 136 pages. \$2.25.

The author of this volume needs no introduction to those who are acquainted with conservative scholarship. Dr. Allis taught in the Department of Semitic Philology at Princeton Seminary for nineteen years. He was then for seven years professor in the Old Testament Department of Westminster Theological Seminary.

The author's aim, in his discussion of this vitally important question, is to direct the attention of the reader to certain facts which should determine his attitude to it. "The first fact," to quote Dr. Allis, "is that the only adequate and satisfactory explanation of the until recently all but universally accepted belief that Isaiah wrote the entire book which bears his name is to be found in the fact that such a belief is fully in accord with the teachings of the entire Bible as to the nature of prophecy and also with its teachings as to Isaiah and his writings. Were such not the case, it would be impos-

sible—at least difficult—to account for this remarkable unanimity in accepting the unity of Isaiah, which continued for so many centuries.

"The second matter which also deserves very careful consideration is the fact that the rejection of the unity of Isaiah, which has become an essential dogma of the higher criticism, is primarily and mainly due to the acceptance by the critics of a theory as to the nature of prophecy which makes belief in the unity of Isaiah impossible. This modern theory proceeds on the assumption that prediction of the distant future is impossible, that the predictive element in prophecy is to be reduced to the minimum, and that the prophet is to be thought of as a man of his own day and age, who spoke to the people of his own day of matters of urgent and immediate concern to them."

The titles of the eight chapters of the volume are as follows: Prophecy According to the Critics; Prophecy According to the Bible; The Unity of the Book of Isaiah; The Prophecies Regarding Cyrus; The Prophetical Poem Celebrating the Transcendence of the Lord God of Israel; The Servant of the Lord; Who Is the Suffering Servant of Isaiah 53?; and The Basic Issue.

Whatever view you may hold as to the unity of Isaiah, here is an able presentation of the author's stand; and whatever view you may hold, you owe it to yourself to hear him present his case.

D. R. F.

Theology

Henry Drummond: An Anthology edited by James W. Kennedy. Harper & Brothers. 253 pages. \$3.00.

Here is an inviting book to all those who are keenly interested in the perennial struggle between science and religion. In the latter part of the previous century, Henry Drummond was the famous protagonist of the Christian faith against the onslaughts of its detractors, and his book *Natural Law in the Spiritual World* still is worthy of reading. Long and interesting excerpts from it can be found in this anthology. Included also is Drummond's well-known address, "The Greatest Thing in the World."

James W. Kennedy, who edited the book, has made an exhausting study of Drummond, searching far and wide for any material about this brilliant and deeply spiritual Christian. On every page of his appreciative study of this great scholar one clearly senses Drummond's consecrated spirit and deep concern for the souls of men. Mr. Kennedy's sincere hope is that those who read the book will obtain a more appreciative understanding of the effective methods used by Drummond and Moody in their evangelistic campaigns not only in England but also in America.

Samuel M. Shoemaker has written an introduction for the book in which he expresses his great indebtedness to Drummond for the clarity and persuasiveness of his arguments. To Dr. Shoemaker, Drummond was the great peace-maker, reconciler and interpreter between the advocates of science on the one hand and religion on the other. It is also a firm conviction with him that "a young minister today, if he would have spiritual power both in his preach-

ing and in personal dealing, could do no better than to master the innermost thoughts and perceptions of Henry Drummond."

J. S.

Die Wandlung im Naturwissenschaftlichen Weltbild, and

Weltschoepfung und Weltende by Karl Heim. Furche Verlag, Hamburg. 271 and 216 pages. Each DM 12.80 (\$3.00).

These two volumes represent a great achievement. First, because they are the final portions of a six-volume work on Protestant Faith and Contemporary Thought. Twenty-one years ago the first volume was published (to reappear later in considerably modified form). The last three deal directly with recent developments in the field of the natural sciences, particularly physics. Professor Heim has been for many years the outstanding theologian of Germany, but his fame does not rest solely upon his accomplishments in this field of scholarship. He has long been acclaimed for his thorough insights in such subjects as speculative physics, even by such leaders as Einstein. All of this broad and deep scholarship is now utilized, in this crowning work of his life, to win to the Christian Gospel those who have turned away "because modern science makes the Christian faith out-of-date."

The second reason why these particular volumes must be admired is that they are written by a man seventy-nine years old who, when I visited him in his home recently, was confined by illness to his chair and who was required to use the eyes and hand of his devoted wife as a substitute for his own. Yet under those conditions he was seeing one of these volumes through the press and thoroughly revising an earlier one! I can assure you that there are no traces of senility in these pages. Although Heim's style is admirably lucid his subject matter demands concentrated attention.

The first volume here reviewed considers the disappearance, one after another, of the absolute object, of absolute time and space, of absolute causality and of the absolute distinction between the inorganic and organic life. The only absolute left, says Heim, is that of the transcendent God who is lord of his creation. The second discusses the size and origin of the cosmos in the light of modern science and in view of the Biblical doctrine of Creation. Finally he pictures the scientific expectation of the "cold death" of the universe and indicates the relevancy of the Easter Faith of Christendom to that "running down" of the cosmos. These are books that stretch the mind.

Readers will welcome the summary of the entire series, given at the end, since it shows clearly the theme of Heim's great work.

It is to be hoped that these books will be translated for the benefit of those who cannot read German.

J. S.

Church School And Youth

Worship Services for Life Planning by Alice A. Bays. Abingdon-Cokesbury Press. 256 pages. \$2.50.

Here is the sixth in a series of complete worship services for young people as prepared by Mrs. Bays, as fine as others, which means among the finest prepared in recent years.

This volume contains thirty-three services arranged around vocations, the selecting of them, building a better world, living as brothers, and seeking worthy goals. Eight conclude with services for special days.

As in the past, Mrs. Bays gives a very complete outline, enough for thirty minutes if just used as written; or if adapted, material for a briefer service, with stories of all sorts and occasional homilies. Her material is always fresh, her arrangements different, and her approach interesting to young people. This is a must for high school leaders.

H. W. F.

THE Westminster PRESS

The Misunderstanding of the Church

By **EMIL BRUNNER**. Dr. Brunner argues that the true Church—the *ecclesia* of the New Testament—has been wrongly identified with the "churches" as we know them today. He shows why the future of the Christian Church depends on its return to the true *ecclesia* as a community of persons in Christ. \$2.50

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By **HUGH THOMSON KERR**. Edited by **DONALD G. KERR**. A book of 32 sermons chosen by his son from several thousand preached by the late Hugh Thomson Kerr as pastor of the Shadyside Presbyterian Church in Pittsburgh. They provide stimulus for the thought and preaching of the minister, and a basis for a living Christian faith for all seeking instruction and guidance. \$2.50

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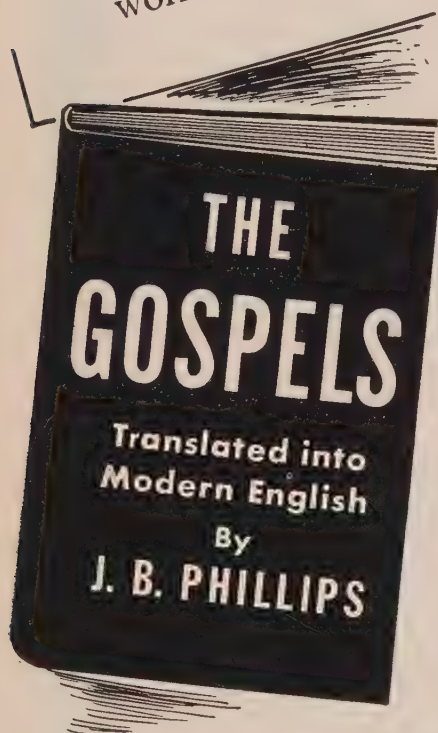
Planning Church School Workers Conferences by Erwin G. Benson. W. A. Wilde Co. 104 pages. \$2.00.

Granted that church school workers conferences are significant in the life of a local church, what can be done to make them interesting and worth while? This Dr. Benson shows by detailed suggestion as to techniques of arranging such meetings. Its lack is in failing to go into similar detail as to subject matter.

After a chapter on why have such conferences, the author talks on types and kinds to have, fields to explore, and idea sources. But almost half of the book is called "Spice, Quips and Quotes," which is the joke section to lighten the meetings. Unfortunately, the greater worth of the book is in this section!

H. W. F.

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AT YOUR BOOKSTORE

The Macmillan Company

Ways Youth Learn by Clarice M. Bowman. Harper & Brothers. 189 pages. \$2.50.

This is a very practical manual for teachers in the local church school by a woman who has had a wide and rich experience in youth work.

There is nothing startling, new or unconventional in her approach to this subject. Miss Bowman offers no special or unique theory of learning. Youth, she claims, learns through experiences, direct and vicarious, through observation, listening and worship. She is, however, insistent that adult advisers plan carefully for the "purposeful participation by youth." Like so many other educators she has seen the baneful effects of a teacher superimposing his methods and beliefs on the young who should be taught to think for themselves. A good teacher is only a "prompter from the wings."

At the close of the book there are two interesting chapters for adult advisers in which many helpful suggestions are made for the preparation of their lessons as well as for their own spiritual growth. The attached bibliography is also very comprehensive and helpful.

Although the book has been written primarily for private consumption, the material has been so carefully assembled and presented, that the book seems to lend itself very effectively to a profitable series of discussions for church school teachers.

J. S.

Sermons

The Kingdom Is Yours by Dr. Louis H. Evans. Fleming H. Revell Co. 159 pages. \$2.50.

Here is a collection of sermons by one of the princes of the Church, summoning Christians and non-Christians alike to enter the kingdom. Although the printed page lacks the warm glow of his radiant personality, these sermons are a fearless judgement on the standards of the day.

This is hortatory preaching at its best in which Dr. Evans wastes no time in getting to his point. No attempt is made in a quiet and systematic manner to build up his case. Instead, in a terse, staccato fashion he punches out every line of these fighting sermons, arousing his readers to more aggressive action for the bringing in of Christ's kingdom.

Dr. Evans gets around a great deal, and these sermons are not the product of lonely hours spent in an ivory tower. There is a timeliness to every sermon whether it is addressed to young or old. Although they are deeply spiritual, they are punctuated with a sprightly humor and a wealth of vivid illustrations. Consequently, they make easy reading, while at the same time are packed full of provocative and challenging thoughts.

J. S.

Lord of All by John Trevor Davies. Abingdon-Cokesbury Press. 175 pages. \$2.00.

The author, Dr. John Trevor Davies, pastor of Richmond Hill Congregational Church, Bournemouth, England, is well known for his popular column, "Dr. Davies' Corner" in the *Christian World*. This volume of 12 vital ser-

mons, which are most timely and richly rewarding, further enhances his reputation of being a "preacher with power."

The theme upon which these sermons have been based can best be told in the author's own words. "Christ does not want our worship one day in seven. He will have all or none. He must be Lord of ALL."

Each sermon is based upon a New Testament text, carefully selected for its exegetical value and timeliness. Personal and social problems are met and answered in the light of Christ's life, death, and resurrection when the individual surrenders to Christ and gives him unstinted allegiance.

Lord of All is not only a book for your Lenten reading, it will stimulate your thinking and aid in your search for sermonic material applicable to any division of your preaching schedule during the church year. We suggest that you purchase this book which expresses so well the claims and gifts of the living Christ.

J. C. L.

By Man Rejected by Herman A. Larsen. Augsburg Publishing House. 197 pages. \$2.00.

By Man Rejected is a series of Lenten sermons by the pastor of the Medill Avenue Lutheran Church, Chicago. The author states in the Preface that, "The purpose of this book is to portray the excitement of the climactic period of God's dealing with men, when God actually submitted himself, in the form of Jesus Christ, to the power and control of men. In this part of God's encounter with men, we are forced to note how frequently and, eventually, how completely, men rejected him who had come to save them."

Mr. Larsen presents his material in what he calls, a "double line approach." For the Sunday sermons he has written a series upon the theme, "Objections Raised Against Jesus' Work and Ministry." Under this general theme he presents such subjects as: The Objection to the Cross; The Objection to His Claims; and The Objection to His Extravagance.

For the mid-week or evening service his general theme is, "Action Taken by His Enemies to Send Him to the Cross." Under this are such subjects as: Prologue in Eden; Betrayed to the Cross; and Mocked as a King.

During Holy Week, two additional meditations are included. Thus, for the Lenten period there are fifteen sermons very well written, and interestingly presented. Such an abundance of material is worth every cent of the purchase price.

J. C. L.

The Changing World

Und Fuehren Wohin du Nicht Willst by Helmut Gollwitzer. Christian Kaiser Verlag, Munich. 340 pages.

The title of this notable book is from John 21:18 and expresses the author's conviction that his tragic experiences in Soviet prison camps were not the result of unfortunate chance but the way through which God guided him to a deeper understanding of reality.

The author had been a courageous member of the Confessing Church during the Hitler period. Later in the war

he was drafted to serve as a stretcher bearer and it was in this capacity that he was taken prisoner. Almost immediately he learned his first lesson: "the worthlessness of their (Soviet men's) promises." In jammed prison trains he and countless others were taken deep into Russia. Bit by bit they were robbed of even the most trivial (in external value) mementoes. Then came long, weary days in camps where men worked from dawn to dark cutting and hauling trees. Those who did not die were dehumanized by the most total slavery the world has yet seen.

Eventually he was taken to a "re-education center." But his early sympathy for Marxism had been shattered by experience. This section of his book, however, should be required reading for anyone who would discuss Communism. I welcome, for this reason, the information that this book will soon appear in English translation. We need such an analysis of Communism, that draws its evaluation from personal experience and Christian faith.

Since the author's return to freedom, he has been professor of systematic theology at Bonn University.

J. S.

Landsberg, Henker des Rechts? by K. W. Hammerstein. Abendland Verlag, Wuppertal. 260 pages.

The victors of World War II violated every principle of justice and made fragments out of the established body of international law in the treatment of the defeated nations and their people. This story of the evil record of the Landsberg trials records the first of the criminal "war trials" in whose execution the new law, the *vae victis*, was established for the entire world: the nihilistic East having, with the Communist regime, long since adopted it; the West by the spirit and philosophy of their part in World War II and its continuance in the "peace," which is war.

The victims of this trial were innocent men, excepting one German soldier, who, crazed by the American murder of his entire family by civilian bombing, killed six American flyers who had crashed on the island of Borkum.

The account of the trial would have been real to Genghis Khan, though this Asiatic nihilist disdained the long-continued torture of the victims he had foreordained to die. The name of Perl and other kindred men recurs through the story and for other of these criminal "trials." It was vengeance upon the innocent, covered by American power, made-to-order for this inhuman, un-Christian thing.

The European West churches with one exception, the Jewish, united in the defense of justice and humanity. That is, the Christian leaders realized the universal danger to the Christian West, beyond the inhuman injustice wreaked upon innocent men and their families. It is a blot upon the Jewish faith that her leaders, who had appealed to world conscience for justice when their own were wronged by Nazi nihilism, clothed themselves in guiltful silence, or, indeed joined the cry for innocent blood.

Guilt in degree, also, is the American and British Church in her leadership. There are cases, not a few, in which some leaders supported this undermining of the foundations of Western civilization. Many others were un-



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informed. But this want of information concerning the "war trials" crimes against humanity denotes guilt.

Communism, supported by the above faith groups gained its basic victory over the Christian West, in this destruction of the foundations of Western civilization.

A religious re-establishment of the principles of Christian teaching alone can save the West and the world. To that end only a confession of guilt can lead the way.

J. F. C. G.

Spiritual Revolution by Pierce Harris. Doubleday & Company. 191 pages. \$2.75.

Dr. Harris seems to be sure that if the United States does not change her ways and manner of living she is headed for the same fate which overtook the Roman Empire centuries ago. In six straightforward messages together with a prologue, he calls Christians all over this wide land of ours to do something about it, ere it be too late.

In the prologue the author draws the comparison picture between the proud Roman Empire of the long ago before she made herself a prey to the destructive Visigoths, and the position of the United States today. It is not a bright picture which he draws, but a very necessary one of that which the writer believes will happen if the United States does not give heed, and revolutionize her character. Here are "the deadly parallels between our age and that of Rome. They are: An alarming increase in divorce and the breaking up of the home; Ever increasing taxation and public spending; The lust for excitement; Increased political pressure for armaments, with complete disregard of the destructive forces within the country.

The one who feels so keenly about all of this, senses that it is not too late for the descent to be averted. He writes, "I probably have left the impression that I am a pessimist of the deepest dye. This is not true. It was necessary to report the facts, many of which are deep and shameful. But through it all, I have held to the conviction that America need not go on down the roadway along which other nations have gone to their ruin; America can turn her face to the sunrise. America can re-establish her faith in God, come again to the altars of worship, and thereby redeem herself and the nation."

Your reviewer was cradled in Great Britain, and lived there through the first twenty-three years of his life, and has visited his homeland several times since. And we wonder if Mr. Harris has gone down deeply enough in his analysis of the cause for Great Britain's decline. Especially when he seems to lay it all at the feet of the recent socialistic regime. We hold no brief for the enactments of the socialists, but we feel that the beginning of Great Britain's decline as a world power of the first magnitude was long before men like Ramsay MacDonald and Clement Atlee came into political leadership.

The author is pastor of the First Methodist Church in Atlanta, Georgia. Of his writing he says, "This is my first book—and maybe my last. Writing a book is hard work—harder than chop-

ping cotton. It makes my back ache." Please, Dr. Harris, try writing at least one more book, perhaps a sequel to *Spiritual Revolution*.

A. S. N.

Fiction

The Perfect Joy of St. Francis by Felix Timmermans. Farrar, Straus and Young. 344 pages. \$3.50.

Translated from the Flemish, this novel in Europe was very well received. It is a poetic tale, highly lyrical at times, yet not overly sentimental nor romantic. But it is a song of faith in the way of St. Francis by one who evidently loves him deeply.

Beginning with the troubadour surrounded by his youthful pleasure-seekers, it ends with the ascetic monk still singing, only this time his voice raised in wonderful praise of his Maker. It is a moving tale, showing the struggle of Francis against the mood of his day, against the demand of later followers that all be organized in a marvelous and wealthy institution. But Francis held to his obedience to Lady Poverty, and by the songs of his heart won the youth of the land.

If read in the lyrical mood of its simple words, it will be a religious experience. If read with objective mind, seeking an understanding of the strange influence of the poor friar, it will be a conscience-tickling thing. He was so foolish—except in the eyes of God!

H. W. F.

The River Garden of Pure Repose by Grace M. Boynton. McGraw-Hill Publishing Company. 275 pages.

The author has spent many years in China as a missionary under assignment of the American Board of Commissioners of Foreign Missions. For more than thirty years she taught in Yenching University in Peking. But she was more than a teacher; she was as well, a student of Chinese history, life and lore. I find no statement that the River Garden of Pure Repose is a geographical fact but I think that it does have such a basis.

Through the contingencies of war there comes to this garden, by invitation from the Christian owner, an American Quaker teacher who is very sick. As an attendant she had an English nurse. Many visitors are drawn to the stillness of the garden. From a near-by airport comes an American aviator; a Quaker in the diplomatic service, a former student of the American woman who had been dragged into the ranks of the Communists; a young Chinese lady; a former student, unmarried but pregnant; army officers, and others. These together with keepers of the garden and the old scholar who spent his time in the library live the story.

It is a beautiful piece of writing; one feels the coolness of the garden as he reads and he imbibes a good amount of the traditional calmness of the Chinese people. It is not a typical missionary story, rather it is one which shows what Christian character and idealism can do in the midst of war, hunger and ugliness.

According to this story the Wang family owned this garden through several generations. Even the names of

buildings and rocks are intriguing. Some are The Court for Inviting the Pleasures, The Joy of the Bamboos, The Nameless Room, The Cool Room, The Chai of Three Friends, The Gallery for Placing the Hand Upon the Pine, The Fox Fairy Temple, and The Hall Where All Past Wishes Come True. Wang Tsung-Tao, the present head of the family, is presented to readers as one who living in the present, also preserves the finest traditions of the past.

W. H. L.

Bookish Brevities

(From page 59)

as publisher; and I am thinking specifically about his latest book, *Society and Sanity*. The book deals with the Christian doctrine of man, the character and purpose of human life, and the existential approach to man's nature. The author sees—what the Bible portrays most clearly, and the greatest of the Greeks failed to see—that the dignity of man is in his essential freedom to choose. "If," says the author, "one knew only the definition (man as a rational animal) and had never met a man, one would assume that a rational animal meant a reasonable animal. In fact we know that man is, just as often, unreasonable. The possession of reason, which distinguishes him from the lower animals, means that he can act reasonably as they cannot, but also unreasonably as they cannot. The animals, not having reason, cannot misuse it. Man has it, can misuse it, does misuse it. Misusing it, he falls not to the animal level, but below it. * * * Man is endlessly ingenious in discovering ways of misusing his reason." Mr. Sheed makes some deeply penetrating observations concerning the character and purpose of the family, especially the marriage relationship. "The problem of marriage for the majority is to make something out of a union, if not of two nullities, at least of two insufficiencies." And he is quite realistic when he says: "The physical union may be totally unsatisfying, and, if so, bitterly so. This will not necessarily destroy the marriage. Where the union of personalities is richly satisfying, the bodily union gains so much from it that any imperfection at the bodily level is more than compensated. But the perfect spiritual and psychological union is rare, and, short of it, an unsatisfying sexual life can rend a marriage apart." But, he goes on to say, "there is a vast store of moral health which does not normally show very spectacularly in moral action, but shows unmistakably in other ways—negatively in a total inability to find happiness in self-indulgence, positively in an astounding

readiness for sacrifice for a cause seen as good." One of the most telling chapters is entitled, "Personality in Eclipse," and there is a searching study of Western man's habit of paying undue, because unreasoned, tribute to Caesar. Whether in relation to the individual, the family, or the state, the author's main contention is for a better understanding of, and a deeper reverence for, personality (Sheed and Ward; \$3).

MOTHER'S DAY HYMN

God we thank Thee for our mothers,
And for home and food and friend;
For the good things that surround us
Now to Thee our knees we bend.

God we thank Thee
God we praise Thee
For our mothers good and true.

For the love that from our childhood
Guides us ever in the right;
For the prayers and words of wisdom
That have brought us to the Light.

God we thank Thee
God we praise Thee
For our mothers good and true.

May our God bless all the mothers
With fine sons and daughters true;
Who will follow all right teaching
And will try God's will to do.

God we thank Thee
God we praise Thee
For our mothers good and true.

* * *

The music for the hymn is known as the "Sicilian Mariners" tune. Its origin is unknown, but it appears in hymnals as early as 1794. Words by Paul M. Conley, Presbyterian Church, Seville, Ohio.

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Introduction by

Norman Vincent Peale

This is the story of Roy Rogers' daughter, Robin Elizabeth Rogers, who passed away when she was but two years old.

Writing in brilliant, tender words, her mother—wife of America's foremost cowboy star—tells the story of little Robin's brief sojourn on earth just as Robin herself must have told it to her Heavenly Father.

Robin Elizabeth came to this earth on a very special mission. She was born with a tragic handicap. What that handicap was, and what it did to both Robin and her parents, the reader learns in this heart-gripping story.

Between the lines of this inspiring book, the reader will discover the invincible courage born of faith that enabled Dale Evans and Roy Rogers to triumph over one of life's most challenging experiences.

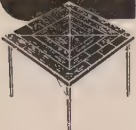
It is a book to be read—and cherished—not only by the countless admirers of Dale Evans and Roy Rogers, but by every man, woman and child in America. \$1.00

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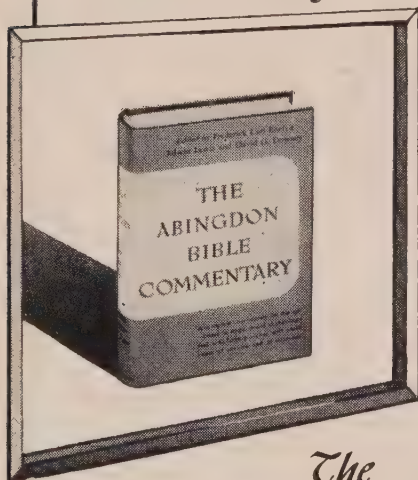


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Religion in the British Isles

by Albert D. Belden*

AS I began to pen these notes comes the news that the General Purposes Committee of the National Federal Free Church Council is appointing a special committee to review the policy of the Council regarding conscription. There is a historic opposition in the Free Churches of Britain to conscription as a serious threat to individual liberty and in 1947 the Council gave only qualified support to conscription in peace-time, urging the government to ensure:

(a) That wartime provision for conscientious objection and exemption be fully maintained, and

(b) That the question of continuing conscripted service should be subject to annual revision with a view to its termination at the earliest possible date.

The National Service Act expires this year and although the Government has announced its renewal opposition is growing in the country. The prospect of our Christian youth having the obligation of military service hanging over their heads for ten and one-half years (two years whole time service, three years part-time reserve service, and five years further registration and liability) in peace-time, is felt to be extravagant and unnecessary and a grave interference with personal freedom.

It remains to be seen if the Free Churches will return to their original absolute opposition to conscription.

Dr. Barnes Retires

A very picturesque and lovable figure will shortly disappear from the front-rank of English churchmen. The Rev. E. W. Barnes, bishop of Birmingham, a convinced Pacifist, whose frequent theological bomb-shells have shaken British religious thought, is retiring after twenty-nine years episcopal services, on grounds of ill health. The Church of England newspaper comments very accurately as follows:

By the resignation of the Bishop of Birmingham, Dr. E. W. Barnes, the Episcopal Bench loses the most controversial occupant it has accommodated for a long time. Many people will feel that this event brings an anomaly to an end, since nobody holding his views should be a bishop in the Anglican communion. Yet nobody who knows him well ever casts the slightest doubt on his passionate sincerity or his conscientious belief that he was right to continue in office. That he went far outside Christian orthodoxy is beyond

question. Yet one of the glories of the Church of England is to be able to include men of unconventional views and give them a hearing. It would be a different organization altogether, and a much poorer one, if ever it imposed a formal rigidity on its members. There is something to be admired in Dr. Barnes for sticking to his guns even if those weapons pointed in the wrong direction.

Dr. Barnes believed in his mission to accommodate Christian thought to the temper of a scientific age. But he had formed his opinions in the exciting debates of the early years of the century. Many thinking Christians long ago had carefully considered the views he held and just as deliberately rejected them. He had long ceased to be a pioneer and was rather one of the party who stayed behind to dwell on well-known ground while the rest of the explorers had gone ahead.

Methodist Missions

There is great rejoicing over the fact that the Methodist Missionary Society's income this year is up by £15,000. This is felt to be one of the first results, and a most appropriate one, of the appeal for World-Evangelism in 1953 that went forth from Oxford recently in the attempt to get Methodists the world-over to "offer Christ to every man."

Sunday Observance

The churches registered recently a definite victory over the world in the signal defeat in the House of Commons of a private member's bill to rescind archaic legislation prohibiting the opening of theatres and the occurrence of sports on Sundays. The Lord's Day Observance Society took the lead in organizing opposition to the bill in the country and rapidly produced a half-million signatures to a petition against it. The churches, however, were not entirely reflective of the somewhat narrow attitude of the Society and opposed the bill because it was a crude attempt to break all barriers rather than through any love for the jumble of obsolete laws that guard the Sabbath. So after this victory over the "swampers" we may expect the churches to undertake a careful enquiry into the problem and to bring forth their own more constructive solution.

London Missionary Society and Central Africa

A most important statement was made recently by the Africa Committee of the London Missionary Society on

*London, England.

the proposals for a Federation of the Central African territories of Southern and Northern Rhodesia and Nyasaland. It is too long a statement to quote here, but the heart of it is in the following:

A large section of the African population in Central Africa is both opposed to Federation and growingly suspicious of European good faith. This opposition and suspicion may be interpreted and assessed in different ways, but their existence remains a fact of the political scene. To ignore it, especially after African opinion has been officially consulted, would be to abrogate all claim to responsible statesmanship.

In these circumstances whatever risk is run by deferring the implementing of the scheme for Federation is outweighed by the risk of irreparable harm to inter-racial cooperation attendant upon its being enforced now. Such an immediate enforcement would, in the judgment of this committee, lead many Africans to believe that the United Kingdom had withdrawn its protection from them and that the only course left to them was one of opposition to the dominant European community. It is therefore suggested that the decision on the Federal scheme should be postponed say, for five years, during which period it would be open to any responsible group to put forward amendments or alternative plans.

More fundamental and more urgent than any decision on Federation is the need to restore confidence and trust between the European and African communities, without which any economic and political plans will inevitably fail. This will not be achieved by any constitutional safeguards alone; it requires acts which are clear and imaginative demonstrations of good will. Such evidences of good will in action are urgently required whatever the decision on the Federal scheme.

Lord's Prayer in Aramaic

The Patriarch of the Assyrian Church, His Beatitude Eshai Mar Shimun, took part in a short service in the ruins of St. Bride's Church, Fleet Street, on Monday, February 16. The Patriarch, with the Bishop of Kensington, who also officiated, spoke of the friendship between the Church of England and the Church of the East. During the service, the Lord's Prayer was said in Aramaic, the language used by Christ.

The Flood Disasters

Churches in the British Isles and in the Netherlands observed February 8 as a day of special prayer for all who suffered as a result of the recent flood disasters.

The following telegram was sent to the churches in Holland from the headquarters of the World Council of Churches at Geneva:

In days of danger and sorrow, World Council greets Churches Netherlands with Psalm 46, verses 2, 3. Many churches praying with you and desirous to help. May God give you strong faith and unity in common service human needs.

Supplies of food to England and the Netherlands were immediately offered by the World Council.

Many of the coastal districts in England which suffered severely in the floods are in the Chelmsford Diocese. Harwich and Clacton in the north of Essex, and Foulness, Canvey and Tilbury in the south are the places which have suffered most.

The church has everywhere taken a prominent part in rendering relief and help to the thousands of distressed and homeless persons. (Church of England newspaper.)

It is felt by many in the churches that a high-ranking scientific enquiry should be made into the possible connection between these disasters and similar ones in other parts of the world recently and the gigantic disturbance of ocean beds due to atomic explosions. "Their Works Do Follow Them"

1. Dr. Hubert Simpson. The Christian World writes:

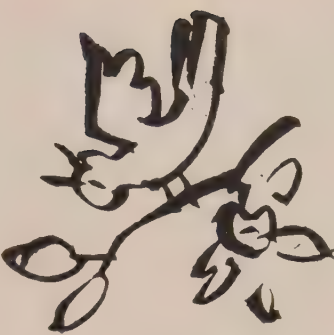
The news of the death of Dr. Hubert L. Simpson (at St. Andrews on January 27) brought back vivid memories of Westminster Chapel in the early nineteen thirties. Dr. Simpson's ministry there was cut short by ill health, but it was long enough to make a very distinct impression upon those who came under its influence. "The fine flower of Edinburgh culture"—member of a family which belonged to the medical and academic aristocracy of the Scottish capital—Hubert Simpson was a model of dignity and sober grace in the pulpit, both as regards his personal presence and the literary and intellectual framework of his sermons. But the outward austerity masked a warmly evangelical outlook upon religion and the world, and there are many who still bear testimony to Dr. Simpson's quality as a guide to the inner places of the devotional life.

2. Rev. R. A. J. Cusden, Baptist minister, founder and first secretary of the Richard Cusden Homes for Aged People in the borough of Putney, London.

Without his faith and enthusiasm for the four old people's homes in the borough—with a fifth pending at Putney Hill—could not have been opened. He was quick to realize that during the past century the population of this country has doubled, and that today there are four times as many people over the age of 65 years as there were a hundred years ago, i.e., the proportion of over sixty-fives to the rest of the population has doubled. This change is due mainly to two causes—on the one hand the birth rate has declined, and at the other end of the scale the expectation of life has gone up by nearly 20 years. These tendencies will probably continue. It is estimated that while today the proportion of old people to the rest of the population is 12 per cent. in 30 years time it will probably be 19 per cent.

Church and State

The following reference to a matter of American policy will be of interest (Turn to page 88)



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Editorials

(From page 8)

off military area you know what any law to lengthen the term of service will mean.

A high military authority suggests a three-year draft. His argument is that the rotation of troops now practiced in Korea does not give an opportunity to create a sufficiently trained army. A longer period of service, he insists, will do it.

A survey made by the magazine *U. S. News and World Report* finds that there is another reason. It points out that the retirement of professional soldiers from the service is the basic difficulty. These men, who enlisted of their own volition are fed-up with a holding war where no victory is sought and are leaving for civilian jobs instead of re-enlisting.

The figures are astounding.

In February, 1952, the United States Army had 638,000 regulars and 912,000 draftees. The regulars, or professionals as we call them, made up 41% of the total.

In July, 1953, the number of regulars had declined to 500,000, the number of draftees increased to 1,050,000. The percentage of regulars had declined to 32%.

Should the regulars continue to decline at the same rate until July, 1954, there will be but 398,000 professional soldiers in the army. Should the draftees continue to increase at the rate of the past few years, at the same time there will be 1,152,000 draftees. The percent-

age of regulars will have been reduced to 26%.

If the reasoning of this journal is correct the lack of army personnel is found in loss of enlisted men. The proponents of the three-year draft wish to cure the situation by drafting more of our youth and drafting them for a longer period of time.

Perhaps it would be well for some agency to try and find the reason that army service is so unpopular today. We suspect that the draft law has a lot to do with it. Traditionally, the good citizen feels it is both an obligation and an honor to serve his country. The annals of history are filled with the accounts of men who have preferred national honor more than life.

Our idea is that the current draft law, which segregates youth into two major classes has done more than anything else to cast disrespect upon military service. In one group we find the young men who have intellectual and financial resources to attend college; in the other we find those without such resources. This latter group is drafted for military service. Army service becomes a punishment meted out for one's inability to matriculate.

This has been pointed out time and time again. Certainly a three-year draft is not going to cure the situation. It will simply increase the suspicion of our national motives. Right now the United States is hardly in position to stand a lessening morale in the army or in its homes.

Inter-Racial Vacations

(From page 66)

American caste system. We took this trip traveling by bus and enjoyed it. For the first time I had witnessed two waiting lines, the front line for whites and the back line for blacks. The Negroes always had a different and usually inferior waiting room. Drinking fountains were in different places. In front of the City Hall of one Gulf-coast city was a drinking fountain with the accompanying words, "For Whites Only." Around to the side was one for members of the colored race. That "behind" and "around to the side" are symbols of this caste system. I especially remember Bishop Brooks saying, as he conducted me on the initial tour of the grounds, "Of all the waters of the Gulf of Mexico that wash the shores of America, this is the only place our people can go bathing."

The experience at Gulfside was part of a longer tour. And as we approached Gulfside I became apprehensive about

being with the Negroes. Would I feel as I felt a Christian should feel? I had eaten that one meal in a Negro pastor's home. However, when we did arrive and I entered the lobby for information the first thing I noticed was that the people were black and they weren't servants or porters either. It is easier to state a principle with the mind than to feel it with the heart. That goes for race relations too.

Two items of this fellowship come to mind. One lunch Mrs. Thomas and I were seated with the professor and a colored teacher of science. Once our conversation turned to inter-racial matters. The science professor concluded, "In the North they love the Negro as a group but hate him as an individual. In the South they love the Negro as an individual but hate them as a group." And I felt I had been guilty of that very thing. Then I think his application must have been in line with old plantation ethics. In the South if a Negro became sick the white employer would come and visit him if he had once worked for him and

tell the officials at the hospital to give him the needed care and that he would be responsible for it. But in the North when a Negro has received his wages his employer takes no more interest in him.

The Professor's Advice

The other happened on a Saturday afternoon. I found the professor on a bench on the campus with a book. As I stopped to chat he told me the Negro pastors would rather be by themselves during free time. "I am here if they want me," he said. Then he continued, "In many ways this is a lonely life." So I suppose there are limitations to such an inter-racial fellowship.

Happily I can say, that while not perfectly, I believe I think now, as I recall that fellowship, of them as personalities first and sometimes I don't even think of the color of their skin. I think of the bishop's wife as one of the most charming women I have ever met. I think of the snap and gaiety of the young woman college professor leading the party singing before I think of her ebony skin. And the same

goes for the others, that other bride and groom from New Orleans at the same guest house, the supply pastors in school, the teacher of science, and the many others. It truly developed into a vacation of inter-racial fellowship par excellence. And I highly prize the invitation of Bishop Brooks to return again as soon as I can. And I hope I can sometime for it was an experience I would enjoy repeating.

Psychological Tests

(From page 23)

tended counseling.

More recently, the writer has found evidence of serious emotional difficulties in a man and woman, not at all related, both of whom were very capable and apparently unruffled. But counseling revealed the truth of the rather startling indications of the tests and in both cases led to professional assistance that seems thus far to have proved most helpful.

Such are some of the advantages that this writer would like to claim for the wise use of psychological tests either by the counselor himself, if qualified, or by other qualified persons to whom the counselor may have referred his clients. Perhaps the publication of this article will stimulate others who have worked along these lines to share their experiences and conclusions with the rest of us.

While personality and vocational testing does not enjoy, or merit, the professional acceptance that has been given to achievement, intelligence and manual aptitude testing, it has real merit and, in capable hands, is certainly superior to the very fallible "intuition" upon which so many counselors must rely to get behind the facade of words and the camouflage of unreal problems that hide from them, as well as from the counselee himself, the true nature of a client's difficulties.

Ministers' Vacation Exchange

(From page 64)

United Church of Canada. Wish to exchange with a supply for a Presbyterian, Methodist or Congregational minister in the United States, July or August. Anyone interested write to Ralph J. Knock, 135 Rodney Street, West St. John, New Brunswick, Canada.

Freedom, Pennsylvania. Presbyterian church; 340 members; near Pittsburgh. Would like to exchange with any congenial denomination July 27 to August 15. Prefer church in upper Michigan or New York State. Max Burton Conley, 360-6th Street, Freedom, Pennsylvania.

Moosic, Pennsylvania. Pulpit and manse exchange desired for August or July-August; five weeks. Church, 450 members. Residential borough, five

miles from Scranton, at "gateway" to Poconos; within driving distances of New York, Philadelphia, Niagara Falls, etc. Four in family. Rev. William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.

Stitzer, Wisconsin. Pastor serves a circuit parish including a Methodist, Evangelical, United Brethren and a Community church. Modern parsonage, in small town. Would like exchange with any congenial denomination from August 1-31, in vicinity of Miami, Los Angeles, New Orleans, Las Vegas, or Brownsville, Texas. Francis L. Wagner, Box 57, Stitzer, Wisconsin.

Uxbridge, Ontario, Canada, United Church. 470 members, 30 miles from Toronto, within driving distance of lake district. Would exchange for July. Prefer northwestern U. S. or mid-south. Harold A. Kennedy, Box 194, Uxbridge, Ontario, Canada.

Will Supply or Exchange any congenial denomination. July and/or August. Honorarium or use of manse. Careful use of your home assured; we have no children or pets. References gladly furnished. Prefer New York City, Detroit, or mountains of Great West. W. Howard Lee, Flagler Memorial Presbyterian Church, St. Augustine, Florida.

Madison, North Carolina. Presbyterian minister desires to exchange pulpit and manse month of August with minister of any congenial denomination. One morning service, no other duties. Reciprocal honorarium arrangements might be made. Comfortable three-bedroom manse with all conveniences and TV. Five in family. Madison is located in the rolling foothills of the Blue Ridge, not far from the Blue Ridge Parkway, and near many points of interest in Virginia and North Carolina. James E. Ratchford, 202 West Decatur Street, Madison, North Carolina.

St. Augustine, Florida. Grace Methodist Church, 675 members. Would like exchange with any congenial denomination July 26-August 16, near Toronto, Canada, or upper New York or Maine. Lee D. Rustin, 7 Carrera Street, St. Augustine, Florida.

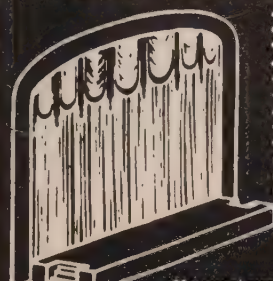
Bad Axe, Michigan. 400 member Presbyterian church in the "Thumb" area; beautiful "blue water" Lake Huron shore nearby; swimming, fishing and golf available; State parks. Manse and pulpit exchange (one Sunday service; honorarium); August. Newly renovated three-bedroom manse; modern in every detail. Five in family; son 8, daughters 10 and 6. Satisfactory exchanges in recent years. Wilson E. Spencer, 130 N. Port Crescent Street, Bad Axe, Michigan.

Brockton, Massachusetts. Desire parsonage exchange in Michigan or Wisconsin for one month from beginning or middle of July. No preaching required here due to union services. Brockton is 20 miles from Boston, 40 from Cape Cod, near many historic places. Need room for 2 adults, 3 children. We have comfortable home with all conveniences. Charles D. Broadbent, First Parish Congregational Church, 24 Pleasant Street, Brockton, Massachusetts.

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exchange desired for month of August. Comfortable, small parsonage with modern conveniences in village 45 minutes from the ocean, 30 miles from Boston, and 35 miles from Cape Cod. No pastoral services required but willing myself to supply pulpit without honorarium. Would like exchange in mountainous area in northwestern United States. An Andover-Newton Theological School graduate. Family of three. Edwin G. Capon, Elmwood, Massachusetts.

Toronto, Canada. Suburban minister of United Church of 900 members would like exchange within commuting distance of Yale for August. No preaching here, but free use of manse. E. B. Eddy, Central United Church, 115 Main N., Weston, Ontario.

Methodist minister desires supply in July or August or will consider exchange with any congenial denomination. Had a wonderful exchange last year. This is County Seat town, church membership 700, driving distance to many scenic spots of the midwest. East or West supply preferred. Clarence E. Thiele, Adel, Iowa.

Wabanaki Lodge Vacancies. There are still openings for ministers to enjoy family camping experience next summer at Wabanaki Lodge in the beautiful White Mountains of New Hampshire. See article in April issue of *Church Management*. Edward H. Hayes, Russell, Massachusetts.



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GOD IS KEEPING THE BOOKS

Inconspicuous Ministers

by Thomas H. Warner*

A NUMBER of years ago, the *British Weekly* published a series of articles under the title, "Quiet Ministries of London." The work of men upon whom the limelight does not often fall, and of relatively obscure churches was set forth from week to week. The editor of the *Congregationalist*, commenting on this, said: "We often wish we could do more justice in our own Church News Column to the quiet ministries of Boston, New York, Chicago, Denver, San Francisco and hundreds of smaller communities the country over. After all, it is such ministries that keep Christianity alive in the world."

Most ministers are inconspicuous. They are scarcely known outside their own parishes. Is their work worth while, or are they wasting their time?

A "Dissatisfied Preacher" wrote a letter to the editor of a religious journal. He said: "I have labored hard in many churches in my ministry, but my lot has been to work beneath the ground, as it were, at foundation building. What I do is seldom noised abroad, it never gets into the papers. I sow the seed, but someone else is sure to reap the harvest. This has continued so long that I am about discouraged."

The editor replied: "Be glad that there is a harvest. It is of little consequence who does the reaping. Then, remember, God is keeping the books. The debits and credits will all be correctly entered, never fear." The editor was right.

These words of Bishop Phillips Brooks are worth recalling:

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerate preacher. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While still a young man, the tide of public opinion turned against him. His friends ran away. One of them denied him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed upon a cross

between two thieves. His executioners gambled for the only piece of property he had on earth while he was dying, and that was his coat. When he was dead he was taken down and laid in a borrowed tomb through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the counter-piece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of men upon this earth as has that One Solitary Life!

In an article in the *Christian World*, Dr. James Black writes of Thomas Davidson. One hundred years ago, he was a candidate for a church in Scotland. With struggle and sacrifice, both on his part and his parents, he managed to make his way through Edinburgh and the Divinity College of his church. But no church called him. He tried unsuccessfully in England, Ireland, Scotland, and the Orkney Islands. He went from one vacant church to another, but without success. So he turned to writing. He died, rejected of everybody, at the age of thirty-two. Just what the world calls a plain failure.

"And yet," says Dr. Black, "there is not a man of his college companions remembered now as he is. I wonder what the little quick successes amount to, compared with a splendid failure like Davidson's."

In 1938, a small group gathered at the graveside of Frederick William Robertson, in Brighton, England, to pay a tribute to his memory. He held no conspicuous public office in his church or out of it. He had no active part in public affairs and was in no sense a leader in church or state. He only held the pastorate in which he made his name for six years and died at the age of thirty-seven. Yet it is said that his was "the most fruitful pulpit ministry exercised within the Church of England since the Reformation."

"The thing is the more remarkable," said the Archbishop of Canterbury, "when we know that the reports of his spoken words were often most inadequate, and further, that few of the sermons thus reported were published during his lifetime. . . . It is not too

(Turn to page 83)

*This is one of the last contributions made by our former colleague before his death. It expresses the simplicity and sincerity of Mr. Warner's philosophy.

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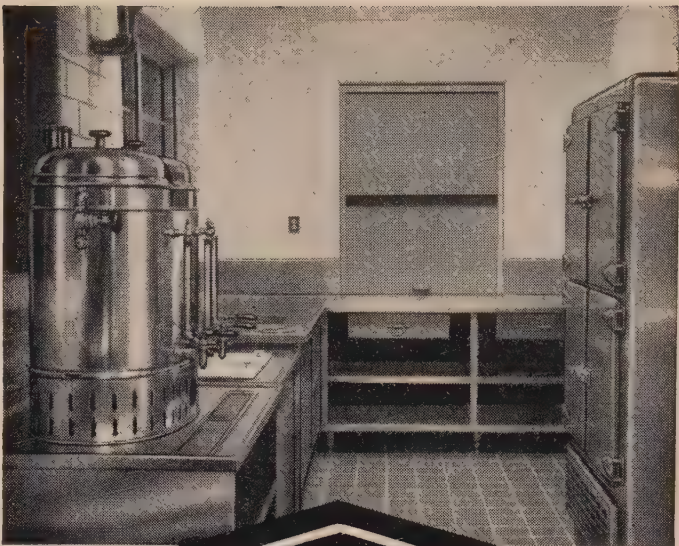
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Inconspicuous Ministers

(From page 80)

much to say that no published sermons in our time, those of Mr. Spurgeon and Canon Liddon not excepted, have reached so far, and done so much to mould the thought and enrich the life of the church of God in the English-speaking world."

Dr. Alexander McLaren, in Manchester, England, drew immense congregations. In the same city, at the same time, was another minister, Dr. T. C. Finlayson. Dr. McLaren said that if people only understood they would crowd his chapel. But they never did, and Finlayson never reached more than a comparatively few. Writing forty years later, one of his hearers said: "Finlayson's ministry belonged to that quiet type which has become nearly impossible today. Cultured, self-withdrawn, distrusting his own gifts. . . . he exerted a singular influence unseen and made Rusholme chapel a force in the religious life of the city."

William Etheridge was a Congregationalist minister. After his conversion and before his ordination he would work in the mines all day, and walk six miles at night, and preach in another district. They would rather hear the minister who was a miner than any other. After his ordination, the miners paid him a salary such as he would make in the mines, and he became their minister, devoting all his time to the work. He knew their language, he knew their trials, he knew their sins, and could be more to them in their sorrows and temptations because he loved them and knew them. With his people, he went through a terrible strike. He had food when they had it, and when they starved he starved. The miners had such a respect for him that they would not use coarse language in his presence, and they chastised any who did. His influence was of the greatest value.

Andrew J. Moncol has been pastor of the Czecho-Slovak Congregational Church in Cleveland for sixteen years. Recently, he inaugurated a movement by which 118 families cultivated truck gardens on city-owned land. He worked for the city, superintended the project on his own time, preached twice on Sunday, conducted a weekly prayer meeting, performed his pastoral duties and attended citizen classes held for his people. His church has only about sixty members but his work has received national notice.

Not all ministers who are in inconspicuous parishes are there because they lack ability. Some remain there by preference. An able pastor in a poorer section of a great city, received a call to a large church there. To accept

it meant deserved reward. He prayed about it, and then wrote: "God has made known his will and I stay here and am at perfect peace."

Ministers who occupy inconspicuous positions and who do not see results should not be alarmed or discouraged. Men have a similar experience in other walks of life. In his annual address before the Fabian Society, an organization of Socialists, George Bernard Shaw remarked that nothing was likely to come of his preaching. "For forty-eight years I have been making public speeches and I have not produced the slightest effect. I have solved all the world's problems time and time again and still they go on being insoluble."

At the time of his death, Frank Lenwood was the Foreign Secretary for India of the London Missionary Society. At one time an obscure Christian worker wrote him and expressed his regret that he had never been ordained. To which Dr. Lenwood replied: "Ordination after all is a comparatively unimportant matter. . . . It may take you longer to get your influence with certain foolish people, but with all the best people it is your work that will count and not the title you will put in front of your name. . . . Don't let yourself be discouraged by any minor difficulties that you may have to face."

At a reunion of a college class one after another told the story of his career. Some had gained national fame, some had amassed fortunes, some had become captains of industry. Absent ones were recalled, among them one who had recently died. A friend told the simple story of his life. He had entered the ministry and by faithful service had won the confidence and affection of every class and creed in the community. Then one of the number, who had made a fortune, rose and said: "Fellows, measured by the standard of material success this classmate of ours was a failure; but I want to tell you that material success measured by this man's life isn't worth a damn."

In one of his novels, George MacDonald tells of a curate who, on beginning his work, carefully considered the question whether, among the people, he should be a brother or a priest. He decided to be a brother, "for brotherhood is wider than priesthood, and when all priestly functions are ended brotherhood will remain."

The minister who reaches that decision will not fail of recognition or labor in vain, whether his parish be large or small.

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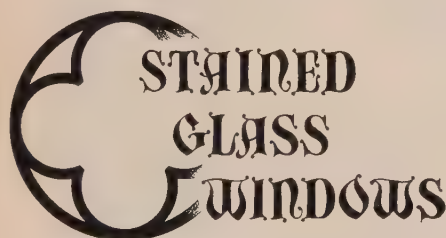
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They Say - What Say They? Let Them Say

"CHURCH MANAGEMENT" HELPS THIS WIFE

Editor, *Church Management*:

I want to tell you how helpful I found the February issue of *Church Management* — and I am a lay woman.

My husband has been granted a six months' leave of absence as the pastor of the Asheboro (N.C.) Congregational Church in order to help a relatively new congregation in Fayetteville (N.C.) get the building they need immediately.

The Asheboro church asked me to look after the office work while my husband was away. Fortunately, *Church Management* came to the top of the pile of mail as I was beginning to think through the plans for the Lenten season. I knew my husband always read it, so decided I would, too.

The result: We are going to have an Easter pageant, following exactly the techniques described in "For of Such Is the Kingdom." Our choir (responsible for a broadcast service on Palm Sunday) has worked out a program of scripture and music modeled on the article "Twenty Centuries of Easter Glow." And I could even put in my husband's hand exactly the article he needed when he came home to speak to our three women's circles on "Religious Symbolism"!

So this minister's wife, who is making an effort to "run" (and I use the word very advisedly!) a church in her husband's absence, says a very sincere "thanks" to the February issue of *Church Management*.

Mrs. F. C. Lester
Asheboro, North Carolina

HOW SHALL WE CLASSIFY THE EASTERN ORTHODOX CHURCH?

Editor, *Church Management*:

I greatly appreciate your decision to have Eastern Orthodox churches listed separately in *Church Management*.

I fully agree with you that the Eastern Orthodox Church associates itself

with the Protestant in inter-faith affairs, and it might not be exaggerating to state that they were the very first of the Protestants, but with the world situation today being what it is, I think you will agree that the Eastern Orthodox Church is called upon to fulfill a greater mission than has been the case heretofore.

I am especially prompted to make a point of this after listening to Bishop Sheen's telecast of March 1, in which he omitted to assign any possible mission to the Eastern Orthodox Church, in dealing with the Russian people through the Voice of America. Strangely enough, however, he emphasized the importance of the spiritual approach by the Protestant, Catholic, and Jewish faiths.

This, to my mind, is just the thing that has resulted from a long habit of overlooking the Greek Orthodox Church, as a factor on our side in the struggle that we are presently engaged in.

Again I am very thankful that you have decided to list it separately.

Christopher A. Kantianis, A.I.A.
Springfield, Massachusetts

VA CHAPLAINS LISTED IN "PLUM BOOK"

Washington, D. C.—Inclusion of 551 Veterans Administration chaplains in a list of Federal jobs open to political appointment does not mean that political considerations will enter into such appointments, officials of that agency said here.

The positions of 263 full-time chaplains and 288 part-time chaplains in Veterans hospitals have been included in Senate Document 18, the so-called "plum book" listing all salaried jobs in the Federal government which may change hands.

The chaplaincy posts pay from \$5,940 to \$6,940 a year, with part-time chaplains drawing pro rata compensation.

"Inclusion of the chaplains on this list came about only because they are not selected through competitive examination," a VA official said.

"Actually we have had difficulty in getting good men, and we do not expect to dismiss any of our present chaplains on political grounds. The implication given by inclusion of their positions on the list of political jobs in VA is unfortunate."—RNS

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Courtesy Christian Science Monitor

BOSTON, MASS.—All the specialized skills of some of the finest craftsmen of New England have been combined to create this life-size copy in wood of the famous painting “The Last Supper” by Leonardo da Vinci.

More than a year was used in preparing the great carving—18½ feet long and 8½ feet wide. The figures, of limewood, are delicately tinted to give a feeling of lifelike reality, and a giant frame of contrasting walnut gives it depth. The carving will be the point of central interest in The Upper Room chapel, now nearing completion in Nashville. It is expected that visitors who view the carving will be moved to spend a few moments in prayer and meditation in keeping with the purpose of The Upper Room—a devotional guide issued in 17 languages and used round the world. The chapel itself is part of the new headquarters building for The Upper Room, the world’s most widely used devotional guide. It is believed that it will become a devotional shrine and point of interest for visitors of the Midsouth.

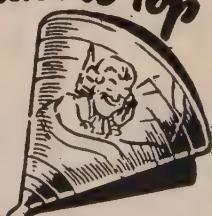
The picture shows W. D. Irving, of Irving and Casson, New York and Boston, who have produced wood carvings for some of America’s greatest churches and cathedrals. The wood carving was done from a model created by Earnest Pelligini.

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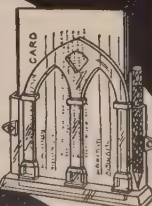
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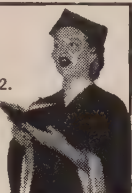
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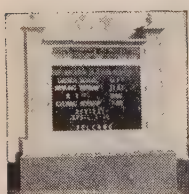
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CHURCH MANAGEMENT

VANCOUVER CLERGY SEEK NEW PENAL SYSTEM

Vancouver, British Columbia — Clergymen here decided to present demands to the provincial government for a new penal system in British Columbia stressing reclamation of prisoners.

More than 25 delegates attended a meeting of the Vancouver Council of Churches and endorsed a program based on "Christian, scientific and humanitarian" principles.

The ministers also urged that provincial jails be put on a "self-supporting" basis.

Delegates said the government had committed itself to much of the building work necessary for a new penal system but that it wanted evidence of public support before acting.

The clergymen authorized the establishment of a committee to draw up a resolution on proposed penal changes and organize an appeal for public support.—RNS

PHOTOGRAPHY AT WEDDINGS

Suggested by Ralph N. Harper

All of us like to have a good photographic record of our wedding. Candid cameras make such a record possible in a manner which excels the stilted group photography of the 1920's. We want to do everything possible to obtain the best photographic reminiscences we may have—everything but one thing, and that is—spoil the wedding. Yet on many occasions flash bulbs interrupt the most sacred moments of the ceremony, and the photographer receives more time and attention at the reception than the guests.

Flash bulbs are not allowed in the church at any time during the service, which begins when the clergyman enters the church and ends when he leaves it. The click of a camera must never be heard during the prayers. Photographers are requested not to stand in the aisles during the service.

The best time for a photograph is at the moment when bride and groom emerge arm in arm from the door of the church. Framed in the arch of the door and appearing at the top of the steps with gay and happy expressions, it will make the picture which you will want to keep.

Receptions should be scheduled immediately after the ceremony, allowing only sufficient time for guests to proceed from the church to the place where the reception is held. It is inconsiderate to keep your guests waiting in their cars or on street corners or huddled in a corridor, with elderly people obliged to stand and children turning somersaults while the photographer takes endless pictures either in the studio or at the house.

The correct way is for the bride and

groom first to receive their guests and then for the guests to assemble where they may meet one another, enjoy refreshments, and music if it is desired. While the guests are enjoying themselves, the candid camera man may take a few pictures of the bridal couple after which the best pictures may be taken when the bride and groom cut the cake or join their guests for a turn on the dance floor. If a sit-down supper is arranged, excellent pictures may be taken either standing or sitting at the table, providing entertainment for all. Albums of such candid snaps are the best reminder of such happy occasions. Pictures taken as the couple come from the church and as they cut the bridal cake are the ones which you will want to frame and give to your friends.

PLAN PORTABLE TABERNACLE FOR GRAHAM CAMPAIGNS

Detroit—A 12,000-seat portable "tin can" tabernacle will be built for Billy Graham's evangelistic campaign here next fall, it was announced at a meeting of 100 local clergymen engaged in planning the mission.

The all-aluminum tabernacle was designed by industrialist R. G. Le Tourneau of Peoria, Illinois, and will be fabricated at the Longview, Texas, plant where his company builds earth-moving equipment.

Shipped to Detroit in "knocked-down" form, it will be assembled at the site of the local campaign—probably the State Fair Grounds. After the Detroit crusade it will be sent to England for use in the three evangelistic drives Dr. Graham has scheduled there in 1954.

The cost of the materials and fabrication are being financed jointly by the Le Tourneau Foundation, a religious philanthropic organization founded by the heavy machinery builder, and the Billy Graham Evangelistic Foundation. Detroit groups, according to present plans, will bear the cost of erecting the tabernacle here.—RNS

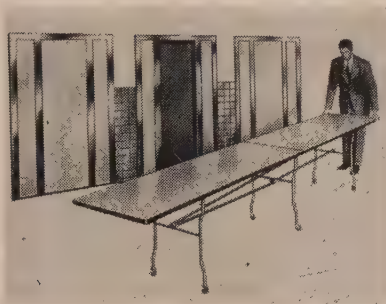
HAWAII LIQUOR BILL STIRS PROTEST

Honolulu, Hawaii—A bill in the Territory's legislature to permit underage servicemen to buy liquor has been protested by church and military leaders here.

The Honolulu Council of Churches asked the Senate to hold a public hearing on the bill and said numerous complaints had been received.

Top Army, Navy and Air Force commanders said they looked unfavorably on the measure.—RNS

NEW PRODUCTS for CHURCHES



FOLDING TABLE DETACHES FROM WALL

Schieber Sales Company, originators of In-Wall folding tables and benches for churches and church schools, announce a new table that can be detached from the wall and placed elsewhere in the room. Port-a-Fold is the name of the new unit. It is lower in cost, has plastic surfaced plywood tops on the tables and benches with steel understructure. The units employ steel wall pockets and are installed in the walls of a classroom or Fellowship Hall. They can be placed either flush with the wall or against it. For a complete catalog with prices and descriptions write about New Product No. 4531.

an easier job and your church smarter looking floors that will require much less frequent refinishing or replacing. Write for information on this necessary part of a modern church's equipment. Refer to New Product No. 4532.



NEW FLOORING DESIGN

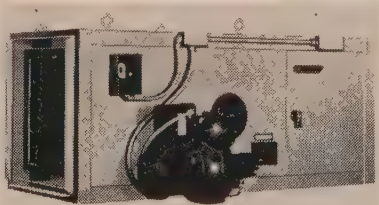
Here is shown a new design in asphalt tile flooring called "Poly-Krome." The design is based on the old art of terrazzo and is available in ten colors. This new floor covering is one of the most attractive, yet inexpensive, to be offered in churches. Write about New Product No. 4533.



MULTI-CLEAN FLOOR MACHINES

ALL-PURPOSE FLOOR MACHINE

Here is a photo of the Multi-Clean Floor Machine line. Featured is the new MC-22, a 22-inch machine developed to serve large churches and church schools where labor costs are high and floor maintenance speed is important. The company suggests the following guide as to the proper size of a cleaning machine for churches. A 12-inch machine will handle floor areas of from 750 to 2,000 square feet; a 14-inch machine, 2,000 to 5,000 square feet. These machines will give your sexton



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AID TO ORGAN FUND RAISING

An interesting and helpful new booklet entitled, "49 Tested Plans to Raise (Turn to page 88)

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Religion in the British Isles

(From page 77)

to my readers. It is from The Church of Ireland Gazette:

The Board of Trustees and the National Advisory Council of Protestants, and other Americans, united for separation of Church and State have adopted a statement saying that the issue of renewing diplomatic relations with the Vatican "hangs suspended like a sword of Damocles over the head of the American public. . . . The Roman Catholic hierarchy, to all appearances, is determined to secure the involvement of our government with the Papacy and to press its purpose upon the new President and the new Senate.

"By an ambassadorship in the Vatican the Roman Catholic Church would be given a unique position in the American state, a secret access to the ear of the government, a power or influence over policy and to the extent over the whole life of the nation which no other church enjoys or would accept."

Tailpiece

A teacher in an African Mission School had taken his class of boys through the story of Salome dancing before Herod and his promising her half of his kingdom. Whereupon Salome promptly asked for the head of John the Baptist. The teacher enlarged upon the difficulty Herod had put himself in by his rash promise. Then he said to the boys, "What would you have done in those circumstances?" A little African lad at once piped up with: "Please, sir, I would have told Salome that the head of John the Baptist belonged to that half of the kingdom I had not promised to her!"

PUBLICITY ESSENTIAL

Regardless of a church's size, it should have an effective publicity program in operation at all times. Depending on the means used, publicity can reach a small group or an entire city with the Christian message. The church must inform all whom it seeks to serve.—*Practical Church Publicity* (Broadman Press) by Richmond O. Brown

New Products for Churches

(From page 87)

a Church Organ Fund" is being offered free by one of the larger organ manufacturers to readers of *Church Management*. A companion booklet, "Are You Wondering About Organs" is also given without cost. For your copies write for New Product No. 4535.

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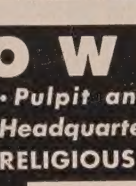
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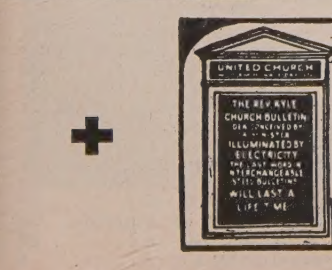
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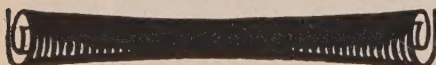


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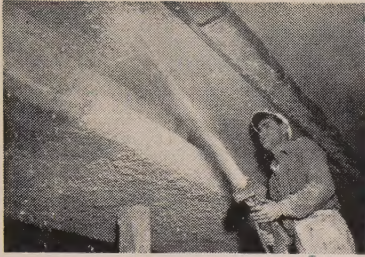
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least the insured objective; and less than 10% of the time has a second canvass been necessary.

To confer with Wells Organizations merely place a collect phone call to the nearest Wells office. We will consult with you by phone, or send you additional information, or upon your invitation arrange for a Study & Plan meeting at

your church. All Wells consulting services are free.

If there is any hesitation about consulting Wells we will gladly refer you to the nearest churches of your denomination who have used our services. Consulting Wells before making any important decisions concerning fund-raising can mean thousands upon thousands of dollars for you.

TABLE OF WELLS INSURED OBJECTIVES									
		ANNUAL BUDGET, CURRENT EXPENSE PLUS MISSIONS							
		\$5,000	\$10,000	\$15,000	\$25,000	\$35,000	\$50,000	\$75,000	\$100,000
NUMBER OF FAMILIES	100	\$30,000	\$45,000	\$60,000					
	200	45,000	60,000	75,000	\$100,000				
	300	60,000	75,000	75,000	100,000	\$125,000			
	400		75,000	100,000	125,000	150,000	\$175,000		
	500			100,000	125,000	150,000	200,000	\$225,000	
	750				150,000	175,000	200,000	250,000	\$300,000
	1,000						225,000	300,000	350,000
	1,200							300,000	400,000
	1,500								450,000
	1,600								500,000

Church published goals must be at least 15% higher than insured objectives.

Wells Organizations

CHURCH FUND-RAISING SPECIALISTS

CHICAGO, 222 N. Wells St., CEntral 6-0506 • WASHINGTON, D.C., Washington Bldg., STerling 3-7333 • NEW YORK, Empire State Bldg., OXford 5-1855 • CLEVELAND, Terminal Tower, MAin 1-0490 • OMAHA, W.O.W. Bldg., JACkson 3100 • FORT WORTH, Electric Bldg., FAnnin 9374 • ATLANTA, Mortgage Guarantee Bldg., ALpine 2728 • TORONTO, 330 Bay St., EMpire 6-5878
SAN FRANCISCO, 41 Sutter St., GArlfield 1-0277 • SASKATOON, 201 Ross Bldg., 6949